

HISTORY OF ST. PAUL'S  
ENGLISH LUTHERAN CHURCH  
OF  
CUMBERLAND, MARYLAND  
=====1794-1944=====

*HIXON TRACEY BOWERSOX, D. D.*



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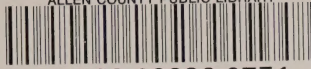
1794-1944

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HISTORY  
OF  
*St. Paul's English Lutheran Church*  
OF  
*Cumberland, Maryland*  
1794—1944

BY  
*Hixon Tracey Bowersox, D. D.*  
Pastor of St. Paul's



PUBLISHED FOR THE CONGREGATION

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*To the memory of those heroic spirits,  
whose faith in God and love for the  
Lutheran Church, inspired them to  
organize this church and to preserve  
it at the price of great sacrifice and  
labors abundant*

*and*

*To the present members of St. Paul's  
whose many kindnesses, loyal devotion  
and hearty co-operation have made this  
my longest and happiest pastorate,  
this volume is affectionately inscribed.*

Maryland Hist. Soc., #7.50 8-17-66 P.O. 2602





## FOREWORD

At a regular meeting of the Vestry of St. Paul's English Lutheran Church of Cumberland, Maryland, the following resolution was offered and adopted: "Resolved, that in view of the approaching Sesqui-Centennial of the organization of St. Paul's and as a part of the celebration of that event, the pastor be requested to prepare and to publish, in permanent form, an authentic account of the organization, growth and development of the congregation." This volume is the attempt to comply with that request.

Various considerations led to this action by the Vestry.

1. The need of such a record. Though St. Paul's has been in existence since May 11, 1794; though records of baptisms, weddings, funerals and other data are available since that date from the "*Kirchen Buch für die Evangelische Gemeinde in Cumberland, Maryland*," (the church Book of the Evangelical Congregation in Cumberland, Maryland) and though carefully recorded minutes exist since November 3, 1829, no attempt has been made to put these "happenings" in such a form as to make them available to the "rank and file" of the congregation.

Such a record is needed from the standpoint of authenticity. In the course of one hundred and fifty years, "traditions and stories" are certain to spring up. When such stories are not reduced to print and subjected to the scrutiny and criticism of others they are bound to be colored by the "story-teller." "The church on the Corner" has had its full complement of such "traditions" to gather about it. Many of them, when weighed in "the balances of fact," have been found "wanting." One of the purposes of this volume is to sift the "wheat from the chaff." No "story" or "tradition" has been recorded that cannot be substantiated by documentary proof.

2. The important contribution that St. Paul's has made to the religious life of the Cumberland area. It can be said without fear of contradiction that St. Paul's is the "Mother of Lutheranism" in this region. The German Lutheran Church (St. Luke's, Bedford and Columbia Streets) was born within its walls. St. John's, (Fourth and Arch Streets, South Cumberland) is its child. St. Paul's, Frostburg, Bortz's Church (near Centerville), Zion on the Bedford Road (now Methodist) and Merley's Branch near Flintstone (now extinct) were all organized by the pastors who labored at St. Paul's. The Union Church at Wellersburg, Pa. (Lutheran and Reformed) as well as the Lutheran Churches at Comp's, Samuel's, Barrons, Williamsburg, and many others, all in Pennsylvania, were served from time to time from the "Old Mother Church." "Father" Heyer jokingly referred to himself as "the bishop of a pastorate that consisted of twenty-four hundred square miles".

Nor was this sphere of influence confined to those who were of the Lutheran "household of faith." At different times and for varying lengths of time, Methodists, Episcopalians, Presbyterians and perhaps Reformed accepted the hospitality of the church and worshipped in it until the time came when they were strong enough, numerically and financially, to erect Houses of Worship of their own. One of the bright stars in the history of St. Paul's is to be found in the fact that this "Pioneer Church" extended the hand of welcome to sister denominations who were striving to make this new and growing community a better place in which to live.

The author makes little claim to originality. He has not *written* a history but rather *compiled* an account of how St. Paul's came into being and grew to its present proportions. He is not an historian but a plain pastor, who in addition to his labors in a large field, has collected from the "writings" of others and the Minutes of the Vestry of St. Paul's, the chief events in the life of the church he has had the honor to serve. He has tried to put them into readable form. He does not imagine, nor does he flatter himself in



believing that he has made a very large contribution to the growing history of the Lutheran Church. He has written it, primarily, for the members of St. Paul's English Lutheran Congregation.

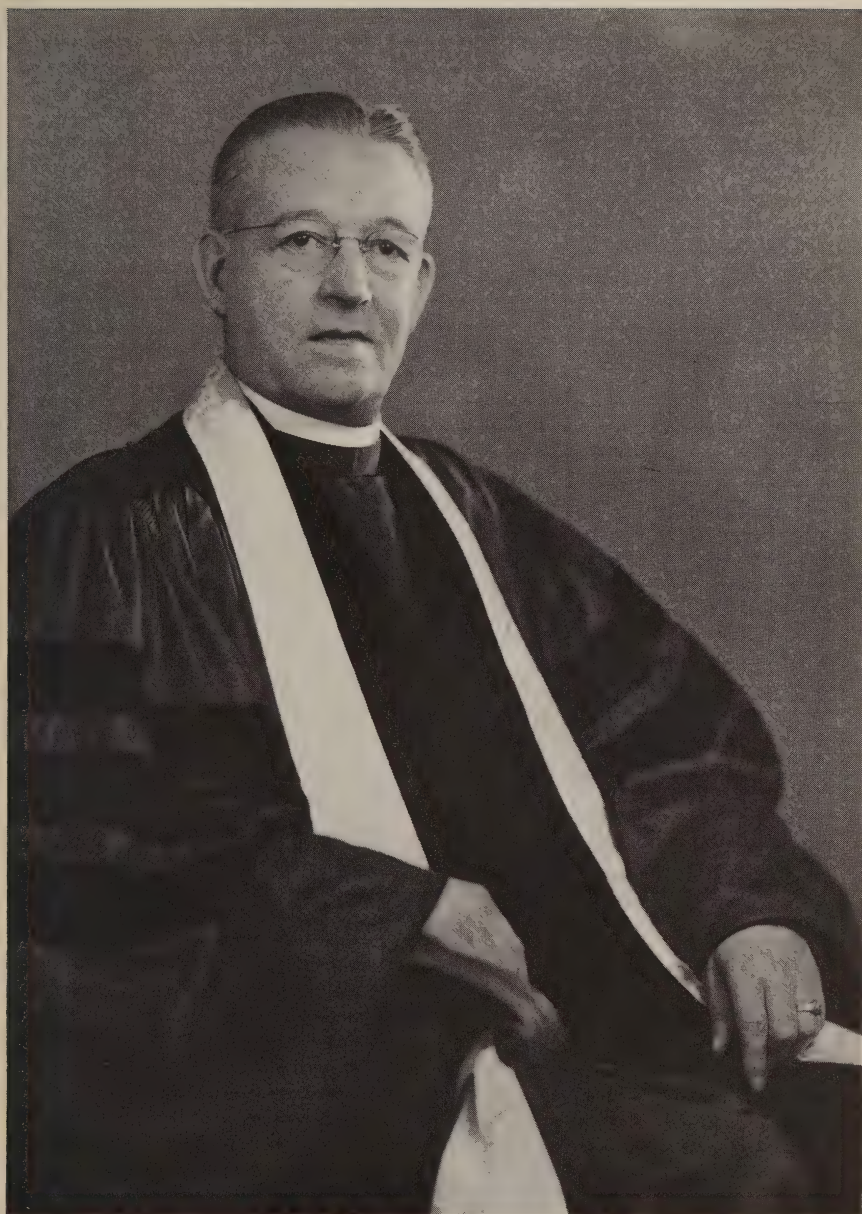
With this word of explanation, the author sends it out, in the hope and with the prayer, that, as the present members read the story of the labors, sacrifices and hardships endured by their forebears, who struggled to build and to preserve the church of Luther and its faith, in the early days of Allegany County, they may be inspired to similar devotion to the "old church"; they may resolve to walk in the path blazed by the founders of this congregation, to labor as they labored, to believe as they believed and so hand down to the coming generations the glorious inheritance received by them at the hands of their fathers.

H. T. BOWERSOX.

The Pastor's Study,  
May 11th, 1944.







REV. HIXON TRACEY BOWERSOX, D. D.



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## CHAPTER I

### THE SCENE

Long, long years ago before the wilderness had resounded to the foot-fall of the white man or the valleys had echoed and re-echoed the sharp report of his rifle, a band of Shawanese Indians came to the junction of two streams, the Cohongarento (Potomac River) and Caiuctucuc (Will's Creek). There they built a village and named it, Caiuctucuc, after the smaller of the two streams. It was a village of respectable proportions and was built in typical Indian fashion. In the center was the chief's house and around it were the wigwams of the braves and their families. To protect it from unfriendly Indians the entire village was inclosed by a stockade.

It is not difficult to understand why the Indians chose this site. The two streams assured them an abundant water supply and provided them fish for food. The surrounding mountains abounded with game of every sort as well as fur bearing animals from which they could obtain skins for clothing and pelts with which to cover their wigwams. The soil in the valleys along both of these streams was rich and fertile and it yielded large returns of maize, tobacco and beans for the energy of the squaws who cultivated it.

The first white man to penetrate the wilds of this mountainous region was an Englishman by the name of Evarts (now Evitts). He was impelled not by the courageous spirit of the pioneer but rather by a desire to escape from those of his own kind. Tradition has it that he was disappointed in love and that driven to despair and in an effort to forget he pushed his way into the wilderness. Reaching the top of a mountain, now known as Evitts Mountain, where the creek of the same name breaks through the range of hills, he cleared a few acres, erected a rude cabin and there spent the remaining years of his earthly sojourn. Doubtless his idea was to lose his identity and bury his name but in this he failed for his name still clings to the mountain on which he resided and to the stream which flows at its base.

In due time the trapper came. Enticed by the hope of reward from furs these brave and hardy spirits pushed their way into the

wilderness, following the streams until they came to the Indian village, Caiuctucuc. Later came the trader with trinkets and fire-arms to barter with the red man. Their successes induced others to come. With the coming of the white man in greater numbers the Indians abandoned their village and moved westward. One Indian, Will by name, seemed undaunted by the arrival of these strange folk. Instead of fleeing with the other Indians, he determined to remain and make friends with the newcomers. He claimed a sort of proprietary right to the lands in the region. The white man flattered him in that opinion and gave him certain trinkets in exchange for the land he claimed to own. Evidently he was well known and well regarded by those brave and intrepid spirits who came into the area for soon the old Indian name for the creek and the village, Caiuctucuc, gave way to Will's Creek Settlement.

As early as 1748 a number of energetic Pennsylvanians had established an extensive trade with the Indians who had settled along the Allegheny Mountains and the head waters of the Ohio River. This traffic became so profitable that it attracted the attention of others. Col. Thomas Cresap, who had built a cabin at Oldtown, joined with men from the new world and the old in forming a company to barter with the Indians in this region. In 1749 the British Government gave them a charter under the name "The Ohio Company". This charter gave them title to five hundred thousand acres of land lying between the Monongahela and Kanawha Rivers, on condition that they select a certain portion of it, settle it with one hundred families, erect a fort and maintain a garrison against the Indians.

Under the mistaken notion that the settlement at Will's Creek was included in this grant, in 1750 the Ohio Company built a storehouse on the Maryland side of the Potomac and two years later added a second, on the Virginia side. Traders and Indians then called it, "The New Storehouse". This provided a place at which to trade with the Indians and also a place to which to retreat should the Indians go "on the war path". The company hired a number of men who were to hunt and trap in peaceful times and in case of attack to defend the post. Evidently the venture was very profitable for ere long the company surveyed for a town and laid out streets, lots, etc., on the west side of Will's Creek. To this was given the name, Charlottesburg, in honor of Princess Charlotte Sophia who afterward became the wife of King George III.

The period between 1751 and 1783 marked the struggle between the French and the English for the possession of this region and the Ohio Valley. The English based their claim on treaties made with the Six Nations, who, in turn, based their right to negotiate such treaties on the fact that their forefathers had conquered this territory as far west as the Mississippi River. The French based their claim on discovery and prior settlement. With so much at stake a bitter struggle was inevitable and for thirty years the conflict raged. After the defeat of the English at Great Meadows and their surrender at Fort Necessity, Col. James Innes came to Will's Creek and began the building of a fort. He selected as the site, the hill now known as Court House Hill. To it he gave the name, Fort Mount Pleasant.

This was not a sturdy fortification, in fact, little more than a stockade. Soon after its completion Governor Dinwiddie of Virginia received orders from England to build a fort at Will's Creek "of such dimensions and character of construction as the importance of the position seemed to require."\* This command was carried out in 1755 and Gen. Braddock named it Fort Cumberland, in honor of the Captain General of the British Army, the Duke of Cumberland.

In 1763 the Treaty of Paris was signed by the French and English. By its terms the French ceded to the English all their possessions east of the Mississippi River, except a district around New Orleans. This brought to a close what is known in American History as "The French and Indian War." The suspension of hostilities between the French and the English was the signal for the coming of the settler. The Indians, however, continued to be unfriendly and it was approximately twenty years before a stable settlement was effected.

In 1783, George Mason of Fairfax County, Virginia, sold to Thomas Beall of Samuel a tract of land in Western Maryland called "Walnut Bottom". Two years later Beall laid out a town which he named Washington Town and began to sell lots to the settlers. However, in 1787 the inhabitants of this little village petitioned the General Assembly of Maryland for authority to establish a town and name it Cumberland. This act was passed by the Maryland Legislature January 20, 1787. Thus came into being what was then the town, now the city of Cumberland.

\* "History of Cumberland"—Lowdermilk.



"Walnut Bottom" is described by Lowdermilk "as beginning at two bounded white oak trees standing on a cliff of rocks at the lower end of a bottom near half a mile below the mouth of Will's Creek near the river side and embraced all the bottom land lying along the river from Mr. F. Merten's boat yard to Mr. J. G. Lynn's residence and extending back to Maryland Avenue, Front Street to Valley Street and thence by a line through Will's Creek Tannery across to the river."\*

In that portion of "Walnut Bottom", lying on the east side of Will's Creek, and in that tract which was called "Beall's Addition," the newly organized Lutheran Congregation purchased Lot No. 240. The date of this purchase was June 20, 1794. This lot was situated at the northeast corner of Bedford (Baltimore) Street and Mill (Centre) Street. Except for a slight irregularity of the east corner on Baltimore Street it was almost a perfect rectangle and consisted of one "big (*grosser*) Acre." For this lot the congregation paid fifteen pounds. The lot had a frontage on Baltimore Street of fifty-four feet and on Centre Street a frontage of approximately one hundred and thirty feet. In addition to the site upon which the present church building now stands it included about fifty-five feet of the rear of the McCrory Building, about forty-two feet of the rear of the Rosenbaum and Schwarzenbach Buildings and about twenty-five feet of the rear of one third of the McMullen Building. It included practically the entire site of the location now occupied by Bernstein's, about one half of rear of the site now occupied by Flurshutz, most of the site upon which the warehouse of the Cumberland Improvement Company now stands and the vacant lot owned by the same company, now used as a parking lot by Spoerl's Garage, together with the adjoining alleys, Church Place and Hoffman.

Since the purchase of the above described tract of land from Thomas Beall of Samuel in 1794, the Lutherans have erected three church buildings upon it. The first church was built of logs by John Rice, a contractor (*Baumeister*) and it served as a place of worship until 1844, when it was converted into a parsonage. The second, built of brick, was used until 1894 when it was replaced by the present edifice. In the year, 1855, a combination commercial and educational building was erected on the site of the old log Church, (now the site of the Bernstein Furniture Store), at a

\* "History of Cumberland"—Lowdermilk, p. 258-259.

cost of \$2840.98. The first floor consisted of two store rooms. The second floor was rented during the week-days for private school purposes. On Sunday it was used by the Church for Sunday School. In 1874, the building and the land on which it stood were sold to Kennedy H. Butler.

In the century and one-half of its existence, eighteen pastors have ministered to the congregation. At no time, with but two exceptions, 1816-1818 and 1824-1826, has the congregation been without regular pastoral care. Within the walls of these three churches, the Word of God has been preached and the Sacraments have been administered for these one hundred and fifty years. Here the infant has been dedicated to God in Holy Baptism; here the children have been instructed in the doctrines of our beloved church; here young men and maidens have pledged their love to each other and here the bereaved and sorrowing have been comforted when death has visited the households of the membership. The pages that follow will unfold the story of what has been accomplished in the one hundred and fifty years that have passed and gone.

## CHAPTER II

### THE COMING OF THE LUTHERANS TO WESTERN MARYLAND

In 1620 a band of Protestant Pilgrims settled at Plymouth, Massachusetts; fourteen years later (1634) a company of Roman Catholic Pilgrims came to America for a like reason, that they might build up a state where they could worship God without molestation. People of the Roman Catholic faith were sorely persecuted in England. The English imposed the fine of twenty pounds per month on every Roman Catholic who refused to attend the services of the Church of England.

George Calvert, The First Lord Baltimore, resolved to provide a refuge in the new world for the persecuted people of his faith. From Charles I, he obtained the promise of a grant of land in Northern Virginia. Before the charter was completed, Lord Baltimore died, but his son Cecil Calvert, The Second Lord Baltimore received the grant. To it was given the name, *Terra Mariae*, Mary's Land, Maryland, in honor of the queen of England, Henriette Marie. It included not only the present state but also Delaware and part of Pennsylvania and West Virginia. March 25, 1634, about three hundred persons landed on the northern bank of the Potomac and founded the town of St. Mary's, so named because on that day the colonists had celebrated "the Festival of the Annunciation to the Virgin Mary".

From the beginning absolute religious freedom was given to all Christians but to Christians only. Those who denied the doctrine of the Trinity were not protected. While most historians describe Lord Baltimore as a kind-hearted and liberal-minded man, it is doubtful if he could have been otherwise. He held his charter from the King of England, the sovereign of a Protestant nation and he could not have safely denied liberty of worship to Protestants. Most likely it was prudence rather than any advanced ideas of tolerance that led him to act as he did. The spirit of the age was bitterly intolerant as is to be seen in the not uncommon persecution of one group of Christians by some other group.

In 1649, the Act of Toleration was passed. This act declared that no professing believer in Jesus Christ shall be "in any way



troubled, molested or discountenanced, for or in respect of his or her religion, nor in the free exercise thereof.”\* No other colony in the new world enjoyed such liberty. As a result Maryland became a refuge not only for the oppressed Roman Catholics from England but also of oppressed Protestants from the other colonies in America. Puritans driven out of Virginia, Quakers exiled from Massachusetts, both came to Maryland and established homes there. So it came to pass that the State which had been founded as an asylum for persecuted Roman Catholics, soon numbered among its population the children of all faiths, thus richly deserving the title “The (Old) Free State.”

The first Lutherans to settle in Maryland were Swedes. They came in 1645 and located in what is now Cecil County. Doubtless they were the overflow from that band of “plain, strong, industrious” colonists who had come from Sweden and had landed on the Western bank of the Delaware River in 1638. There they organized a colony which they called New Sweden, now Wilmington, Delaware. In 1649, the more adventurous Lutherans who had pushed downward into Cecil County erected a church, the first Lutheran Church in what is now the state of Maryland. By 1660 the colony had grown to number three hundred Lutheran families. This settlement was not permanent and made no lasting contribution to the cause of Lutheranism in Maryland.

### THE CHURCHES AT MONOCACY AND FREDERICK

The first Lutheran congregation in the state of Maryland was Monocacy, about ten miles north of the present city of Frederick. Before the coming of the white man, the Indians had paths or trails that ran from one section of the country to the other. The early settlers found it convenient to use these trails. They were excellent for horse-back and pack-horse and later were widened for wagons. Not a few of our roads today are but amplifications of the old trails. One of these started at a point on the Susquehanna River, called Wright’s Ferry (now Wrightsville, Pennsylvania); passed through York County by way of York and Hanover; continued through Adams County; crossed the state line into Carroll and Frederick Counties, Maryland and thence to the Potomac River. This was known as “The Monocacy Trail” or “The Monocacy Road” and it was at the point where this road crossed the Potomac River that the first Lutheran Church in Western Maryland was erected.

\* “Act of Toleration”—Acts of Maryland.

The members of the Monocacy Church were Germans from Pennsylvania. At the close of the Thirty Years' War, countless numbers of unhappy residents left the valley of the Rhine (The Palatinate) and came to Pennsylvania. They came to escape war, conscription, religious and political persecution and to cast their fortunes in the new world. Life had become unbearable in the Fatherland. This ever-increasing stream of immigrants became a great concern to the people of Pennsylvania. They became apprehensive and expressed themselves very strongly. Benjamin Franklin wrote, "Why should these Palatinate boors be suffered to swarm into our settlements and by herding together, establish their language and customs to the exclusion of ours. Why should Pennsylvania, established as an English Colony, be Germanized?"\*

The great influx of immigrants from Germany into Pennsylvania soon exhausted the best lands east of the Susquehanna River. Out of regard for the rights of the Indians the authorities in Pennsylvania did not permit settlement west of the Susquehanna until after 1729. Many of these German immigrants thus resolved to seek home sites else-where. Lord Fairfax of Virginia offered them special inducements to settle in Northern Virginia and ere long the "Monocacy Road" was full of Germans on their way from Pennsylvania to Virginia.

Lord Baltimore watched these fine colonists passing through his state with envious eyes. They were just the type of people he desired to have settle on the land under his control. Hardy, industrious, frugal, home-loving, God-fearing, they would make a fine contribution to the state he was seeking to erect in the wilderness. He, too, decided to offer inducements.

These inducements took the form of the following proclamation:

"We being desirous to increase the number of honest people within our province of Maryland and willing to give suitable encouragement to such to come and reside therein, do offer the following terms:

1. That any person having a family who shall within three years come and actually settle, with his or her family on any of the back lands on the northern or western boundaries of our said province, not already taken up, between the rivers Potomack and Susquehanna, where, we are informed, there are several large bodies of fertile lands, fit for tillage, which may be seen without expense,

\* "Pennsylvania Germans in the Settlement of Maryland"—Daniel W. Nead.

Two Hundred acres of said lands in fee simple without paying any part of the forty shillings sterling for every one hundred acres, payable to us by the conditions of plantations, and without paying any quit rent for three years after the final settlement and then paying four Shillings sterling for every hundred acres to us, or our heirs for every year after the expiration of the said three years.

2. To allow to each single person, male or female not above the age of thirty and not under fifteen, One Hundred acres of the said lands upon the same terms as mentioned in the preceding article.

3. That we will concur in any reasonable method that shall be proposed, for the ease of such new-comers, in the payment of their taxes for some years and do assure all such that they shall be as well secured in their liberty and property, in Maryland, as any of his Majesty's subjects in any part of the British plantations in America, without exception; and to the end that all persons desirous to come into and reside in Maryland may be assured that these terms will be justly and punctually performed on our part, we have hereunto set our hand and seal of arms."\*

This proclamation was signed by "Right Honourable Charles, Absolute Lord and Proprietor of the Province of Maryland and Avalon, Lord Baron of Baltimore," etc.\*

This offer of rental at one cent per acre per year with no rent for three years was very attractive. When they came and saw the land which was to be theirs, rich, loamy, fertile soil; when they noted the topography of the countryside, the rolling hills and fertile valleys of what is now Frederick County with its Middletown Valley, it seemed a veritable "garden of the Lord." They resolved to settle there instead of going into Virginia. Accustomed to hard work and fired by the desire to have homes of their own, these German immigrants went to work. They attacked the forests, erected rude log cabins, cleared the land, planted their crops and so began the work of transforming the wilderness into a habitation for themselves and succeeding generations.

These industrious Germans had come to establish homes. They were not mere adventurers, who pushed into new localities seeking what they could obtain easily and readily and having obtained what was at hand, moved on to other fields. They were not traders who came with their wares to barter with those who had preceded them or with the Indians who lived in the forests. They were farmers,

\* "History of Frederick County"—Williams.



lovers of the soil and they came with their families, to carve out of the untamed wilderness, homesites, where they could rear families, raise their food and enjoy the fruit of their labors in peace and quietness.

Since in the homeland, they had been taught by their pastors that, "man shall not live by bread alone," it was not long until they began to take steps to nourish their souls, to feed them on that "bread that cometh down from above." Naturally they looked for help to the north, whence they had come. Until such help came they kept the instinct to worship alive by meeting together in the various homes where they would sing hymns, read selections from the Word of God, engage in prayer and perhaps listen to the reading of a printed sermon by one of their number. These pious settlers used all the resources at their command to maintain and sustain themselves spiritually.

Nor did they let it go at that. They kept appealing to their brethren to send them a pastor, or at least, to have an ordained minister visit them. Finally in the year 1734, when George Washington was but two years old, their cries for help were answered in the person of Rev. John Casper Stoever, one of the oldest and most tireless of the Lutheran Missionaries in America. He was on his way from New Holland, Pennsylvania to visit his father in Virginia and stopped a few days with the people of the Monocacy Settlement. He baptized children and organized a congregation. The following summer a log church was erected, the first Lutheran Church in Western Maryland. Though this congregation was visited by Stoever but once each year it kept alive and continued to grow.

Gradually the congregation on the Monocacy shifted to Frederick on Carroll Creek, some ten miles away. Services had been held in the town by the Lutherans who resided there. In 1745 Fredericktown (Frederick) was laid out as a town and three years later was made the county seat of the newly formed county. This was the turning point in the life of the Monocacy congregation. From that time forward the congregation in the city increased while the congregation on the Monocacy began to decline. In time it was absorbed by the "town" church and by the other Lutheran congregations that sprang up around it. Today it is not easy to determine the exact site where the church was located.



The congregations on the Monocacy and in the town of Frederick were not without trials and tribulations. They had their "ups and downs." Most of them were due to the scarcity of qualified pastors. After the resignation of Stoever and the death of David Candler whom he had appointed to succeed him, these churches became the prey of men who were "wolves in sheep's clothing." Some were Moravians who posed as Lutherans and sought to lead them away from the "faith of their fathers." Others were imposters, wholly unfit morally or spiritually to minister to God's people. As a result dissention and divisions arose.

In their distress they turned to Rev. Henry Melchior Muhlenberg, "the Patriarch of the Lutheran Church in America," for advice and assistance. Muhlenberg lived in Philadelphia and was pastor of a charge which consisted of congregations at Philadelphia, the Trappe and New Hanover. But Muhlenberg was a very busy man and it was impossible for him to visit them at that time. Their cries for help continued and they became more insistent because many of the members of the church on the Monocacy had been parishioners of his in Pennsylvania. Finally, in 1747, he went to Monocacy. He found the congregation divided, some were Lutherans, some Moravians. He called the congregation together, wrote a series of articles of faith and requested all who desired to be Lutherans to sign them. Thirty two members of the congregation signed the articles and with this as a nucleus, a new start was given to the congregation which today is one of the strongest and most influential in the Maryland Synod.

The Frederick Congregation has made a distinct contribution to the life of St. Paul's. Three of its sons have served as pastors, Rev. John Kehler, Rev. John F. Campbell and Rev. A. J. Weddell. From it have come some excellent families, Kephart, Carlton, Welsh, Cromwell, Fogle and Johnson, parents of Mrs. Zach Laney.

### THE CONOCOCHEAGUE SETTLEMENT

The second pioneer settlement of Lutherans in Western Maryland was on the Conococheague Creek, in Washington County. It began in 1735 and until the laying out of the town of Cumberland, was the westernmost settlement in Maryland. It drew from the same sources as had the settlement on the Monocacy. These folks, however, seem to have been more adventurous, for the Conococheague did not lie along the usual trail between Pennsylvania and

Virginia, but some thirty to forty miles to the west. These adventurous spirits crossed the Susquehanna River at Harris' Ferry (now Harrisburg, Pennsylvania) and pushed their way through Cumberland County. There they came upon the head waters of the Conococheague and they followed it to its mouth. Later the immigrants from Pennsylvania were augmented by settlers who had resided in the neighborhood of Frederick.

In 1747 the Lutherans and Reformed built themselves a log church and school house. It stood on the west bank of the Conococheague Creek. The lot on which it was erected consisted of three acres and was originally part of a tract of land known as the "Resurvey of the Mountain of Wales." The land was given by John Ankeney who specified that it was "to be used as a burial ground and for a church". The old church stood on Cedar Ridge, on the north side of the old trail known as the "National Pike." In 1795 a stone church replaced the log one and this in turn gave way to a brick church, erected in 1898, in which the congregation worships at the present time.

The growth of the Conococheague Settlement was slow. The chief reasons were: first, the laying out of the town of Hagerstown in 1762. This town grew rapidly and sometime prior to 1769 St. John's Lutheran Church was organized. As the church on the Monocacy had been overshadowed by the "town" church in Frederick so likewise the "country" church on the Conococheague could not compete with the church in Hagerstown. Second, the conduct of the Indians was not conducive to making this area attractive to settlers. For the most part the Indians were friendly except when they were under the influence of liquor, when they would "go on the war path" and massacre the settlers and set fire to their dwellings.

When the French and Indian War broke out, these Indians under the influence of the French, turned on the settlers and wrought havoc among them. When General Braddock was defeated, the settlers along the Conococheague left their homes and retired to safety further eastward. Col. George Washington wrote in his diary August 1756, "The whole settlement of Conococheague has fled and there remain but two families from there to Fredericktown." This condition continued until 1764 when the tribes of Pontiac's Confederacy were defeated and the settlers returned to their homes and resumed their occupations.

## OTHER SETTLEMENTS

The immigrants from Germany continued to increase. Wentz, in "History of the Maryland Synod" declares that in the period 1748-1753 "twenty eight hundred Germans came into Maryland by way of the ports of Baltimore and Annapolis." These were Protestant in religion as they had come from the Palatinate. How many more came by way of the port of Philadelphia and thence overland into Maryland is not known. Most of these immigrants settled in Frederick, Carroll and Washington Counties. Sturdy sons of the soil and firm believers in God and in the way of salvation as set forth in the Lutheran Church, they began erecting churches where the Word of God could be preached, the Sacraments administered and their children instructed in the doctrines of their holy religion. How energetic they were can be seen in the fact that in the period from 1750 to 1794 approximately a score of churches were erected in Washington, Frederick and Carroll Counties. At least one of these churches has made a contribution to the life of St. Paul's. From the Uniontown Charge, of which Winter's Church (1783) and Baust's (1794) were the founders, came the present pastor of St. Paul's.

## THE SETTLEMENT AT WILL'S CREEK

The lure of profit from trade with the Indians rather than the promise of bountiful harvests brought the first settlers to this region. The organization of the "Ohio Company" and the erection of the storehouses on the banks of the Potomac continued to attract men with commercial instincts rather than tillers of the soil. The unfriendly attitude of the Indians in the early days made farming a hazardous occupation. Those who came located where they could flee to the storehouse for protection in case of trouble with the savages.

As a consequence the Lutheran element, for the most part Germans and by occupation farmers, did not arrive in any great number, until it was safe to build homes and engage in tilling the soil. In the list of the first settlers given by Lowdermilk, only a few families are mentioned, whose names likewise appear in the Church Book of the Lutheran Church. Later the number of Lutheran families was augmented by immigrants from towns in Pennsylvania. On the outskirts of the village, however, lived the Brotemarkles, the Leybargers, the Valentines and the Rice's, all

Lutherans. Under the influence of the Rizers, the Shucks and other Lutheran families who resided in the village, these outlying families were induced to join with them in the organization of a Lutheran congregation in the village. By 1794 sufficient strength had been marshalled to effect such an organization and on May 11, 1794, under the leadership of Rev. Friedrich Wilhelm Lange, "The Evangelical Lutheran Congregation in Cumberland, Maryland" was organized. Later this congregation became known as "Christ's Lutheran Congregation" and since 1895 as "St. Paul's Lutheran Congregation." June 20, 1794 the congregation purchased a lot from Thomas Beall of Samuel and later in the same year, erected a log church upon it.

Note—For the information in this chapter the author is indebted to "History of Maryland Synod," Wentz; "Pennsylvania Germans in the Settlement of Maryland," Nead; "History of Western Maryland," Scharf.



Wird die in der Folge des Briefes angeführte  
Liste geprüfter Schüler sein:

### Die Römische Jesuiten

Die Römische Jesuiten, die unter dem Namen der  
Gesellschaft der Heiligen Petrus und Paulus bekannt  
sind, sind eine Gesellschaft von Priestern, die in  
allen Theilen der Welt verbreitet sind. Sie sind  
bekannt für ihre strenge Disziplin und ihre  
tätige Thätigkeit. Sie haben in der Welt  
eine große Anzahl von Schulen gegründet, in  
denen die Kinder der Armen unterrichtet werden.  
Sie haben auch viele Klöster gegründet, in  
denen die Frauen der Armen unterrichtet werden.  
Sie haben auch viele Missionen gegründet, in  
denen die Heiden zum Christenthum bekehrt werden.  
Sie haben auch viele Schulen gegründet, in  
denen die Kinder der Armen unterrichtet werden.

Die Römische Jesuiten sind eine Gesellschaft von  
Priestern, die in allen Theilen der Welt  
verbreitet sind. Sie sind bekannt für ihre  
strenge Disziplin und ihre tätige Thätigkeit.  
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Sie haben in der Welt eine große Anzahl von  
Schulen gegründet, in denen die Kinder der  
Armen unterrichtet werden.



## CHAPTER III

### THE ORGANIZATION OF CHRIST'S CHURCH

The events that led up to the formal organization of Christ's (St. Paul's) Lutheran Church are somewhat obscure. Little has been written on the subject and much that has been written has disappeared in the intervening years. Much that has been handed down "by word of mouth" has been found to be unreliable and untrustworthy. Rev. Friedrich W. Lange, the organizer and first pastor did not reside in Cumberland but in Berlin, Pennsylvania, from which point he ministered to eight congregations. Aside from the document which relates the story of the purchase of the land, the organization of the congregation, the erection of the church building and gives the recital of certain regulations under which other congregations could use the building, together with the record of the baptism of some fifty children, Pastor Lange left no written records. The journal of the second pastor, Rev. John George Boettler (Butler), was in the possession of his son Jonathan Butler and was destroyed in the disastrous fire that swept Cumberland, April 14, 1833. The primary sources are few and fragmentary. No formal observance of the one hundredth birth-day of the church was held. The congregation, at that time, was in the midst of a building programme, the erection of the present church edifice, and the Centennial came and passed unnoticed. Much valuable information was lost by that neglect. At that time many elderly folks in the community and congregation could have given authentic information on many matters which now must remain obscure.

It is safe to assume that services of worship were held by the Lutherans in this area prior to 1794, the date of the formal organization of the congregation. The oldest residents of the city declare that they were "told by their fathers" who in turn were "told by their fathers" that Lutheran preachers "from the east" and "from the north" held services in this region before the old log church was built. These services were held in the homes of the settlers, a custom that was continued in the surrounding countryside after the church had been erected. This is evident from the notations in the "*Kirchen Buch*", made by Rev. John

George Butler viz: "Held Communion at Peter Schmaus, *Christ Tag* (Christmas) 1807; Held Communion at William Hart's, *Oster Sontag* (Easter Sunday) 1815; Held Communion at Simon Haffner's, *Himmelsfahrt Tag* (Ascension's Day) 1809.

It is not likely that a group of people, at their first meeting and with nothing more in common than a desire to have religious services, could be prevailed upon to organize a congregation, six weeks later purchase a tract of land involving an expenditure of approximately one hundred dollars and then proceed to place an additional burden upon their shoulders by erecting a House of Worship upon it. Money was scarce in those days and the average German, from which class came the organizers of the congregation, moved slowly and deliberately, particularly in cases where money was involved. Brother Jacoby, a Methodist once remarked \**"There are three things that must be done to a German before he can become a Christian. He must be converted in the head for his head is wrong,"* meaning that he was stubborn. *"He must be converted in his heart for his heart is wrong";* he loved the wrong things and was selfish. *"He must be converted in his pocket-book because his undue love of money made his purse wrong";* he was stingy and tight fisted. The Germans were devoted to the Church, they hungered for the Gospel but they would not allow their desire, even for the best things, to over rule their better judgment or lay upon their shoulders a financial burden too heavy for them to bear.

In addition to these considerations it is known definitely that Rev. F. W. Lange had ministered to Lutherans in this area prior to 1794. Distances in those days were rather lightly considered and men served large areas. In his application to the Ministerium of Pennsylvania, Lange gave his labors in this region as one of the reasons he should receive licensure at the hands of that body. It is safe to believe that worship services among Lutherans were held in and around Cumberland for a number of years prior to 1794, some place them as early as 1787, and that these services culminated in the formal organization of Christ's (St. Paul's) Lutheran Church May 11, 1794.

But if the events that led up to the organization are somewhat dim and hazy, the actual organization is not. In the original *"Kirchen Buch"*, (Church Book) now yellow with age, written in German script, with a quill pen and in the beautiful hand writing

\* *"They Called Him Father"*—Bachman.







of Rev. F. W. Lange, Herr Pastor, is the story of its organization and the conditions upon which others might use the church building.

“An abstract of the stipulations enclosed in the cornerstone of the German Evangelical Lutheran Church.”

“In the Name of Jesus.”

“That it may be properly known: With the distinct aid of the All-creative God, and the-thereby-awakened-liberality-of souls, there was purchased on the 20th day of June, 1794 from Thomas Beal [Beall] of Sam'l, as the property-owner, or the Proprietor of the City of Cumberland, one lot No.—, of the stated city, one acre in size, for the price of 15£, that is 15 Pounds current money, for the benefit of the German Evangelical Lutheran Congregation of that place, which lot was also described in a true and lawful bill of sale and was transferred to the aforesaid Evangelical Lutheran Church, under the names of John Rice and George Rizer, and was attested by Thomas Beal of Sam'l.

Also the congregation has agreed among themselves, with the blessing of the All-Highest, to build upon the aforesaid lot, a house of God to the Glory of His Most Holy Name, and to the sanctified edification of their souls; and thereto have stipulated as follows:

1. The house of God which shall be built upon the property of the Evangelical Lutheran Congregation, shall be erected with this purpose; that the Word of God shall be taught in truth and purity, and the therewith-associated-church-ordinances shall be administered without hindrance.

2. The German Evangelical Lutheran Congregation is willing to covenant out of brotherly love with their brethren in the faith, the English Lutherans, the German and English Reformed Congregation, so that they may peaceably and conformably with the ultimate purpose, maintain their worship in the same [building] until they build for themselves a house for this purpose. Moreover the Evangelical Lutheran congregation reserves for itself in fairness, that whenever their services of worship are conducted there shall be handed over to the current Almoners of the aforesaid Evangelical Lutheran Church, the collected (*Defre*) Offering for the maintenance of the building.

3. It is the duty of the then-in-office Church Council, and other-wise-appointed overseers of the German Evangelical Lutheran Church, that they (with the exception of afore-

mentioned brethren) shall not consent to permit the use of this building by any group, they may call themselves what they will, yea, indeed any preacher, he may call himself what he will, without the foreknowledge of the present Pastor of the congregation, or in his absence, or his unavoidable inaccessibility, without the permission of the majority of the Church Council then in office.

Wherefore, the Church Council shall be further obligated to well-maintain their property right, namely, they shall not alienate themselves from the land, house [church] or existing goods of the congregation either because of negligence, or sheer caprice.

4. The Evangelical-Lutheran congregation expressly maintains for itself to hold without the slightest hindrance of others such gatherings as are appointed and announced by her Pastor.

5. The original of this [abstract] shall be embodied in the cornerstone, and a true abstract for perpetual remembrance shall be inserted in the church minutes.

Done in Cumberland, in Allegany County during the presence [ministry] of the Evangelical Lutheran Preacher, Friedrich Wilhelm Lange, the esteemed elder, Nicolaus Leyberger, sen.; Johannes Reuss, then, the Vestrymen George Reisser, Andreas Harry, Christoph Brodmerkel, Mr. Contractor John Rice, Andreas Harry, George Schuck and Christopher Kohlhoofers.

#### SUBSCRIBERS

|                             |                                   |
|-----------------------------|-----------------------------------|
| Friedrich Wilhelm Lange Pf. | (Frederick William Lange, Pastor) |
| Niclaus Leyberger           | (Nicolas Leybarger)               |
| Johannes Reuss              | (John Rice)                       |
| George Reisser              | (George Rizer)                    |
| Andreas Harry               | (Andrew Harry)                    |
| Christoph Brodmerkel        | (Christopher Brotemarkle)         |
| Georg Schuck                | (George Shuck)                    |
| Christoph Kohlhoofers       | (Christopher Kohlhoofers)         |
| Friedrich Lach              | (Frederick Lack)                  |
| Jacob Valentin              | (Jacob Valentine)                 |
| Johannes Kraemer            | (John Kremer) or (Cramer)         |
| Jacob Gaumer                | (Ganner)                          |

In true copy.

Fr. W. Lange."







Though the congregation was organized May 11, 1794, though on June 20, 1794, a lot was purchased from Thomas Beall of Samuel and though a church building was erected thereon the latter part of the same year, the deed from Thomas Beall of Samuel was not made until October 13, 1806 and then *not to the congregation* or to the *Vestry of the congregation* but to "George Rizer and John Rice, their heirs and assigns forever in trust for the Lutheran Congregation."

DEED OF THOMAS BEALL OF SAMUEL TO GEORGE RIZER  
AND JOHN RICE\*

At the request of George Rizer and John Rice the following deed was recorded October 13, 1806.

"THIS INDENTURE made this twentieth day of September, in the year of our Lord One Thousand Eight Hundred and Six, between Thomas Beall of Samuel of Allegany County and State of Maryland, on the one part, and George Rizer and John Rice of the county and state aforesaid witnesseth;

That the said Thomas Beall of Samuel for and in consideration of the sum of ONE HUNDRED DOLLARS, current money of the United States, to him, in his hand paid by the said George Rizer and John Rice before the sealing and delivery of these presents, the receipt whereof he, the said Thomas Beall of Samuel doth hereby acknowledge and from every part and parcel thereof doth hereby acquit, exonerate and discharge the said George Rizer and John Rice their heirs, executors and administrators; and he, the said Thomas Beall of Samuel hath granted, bargained, sold, aliened, enfeoffed and confirmed unto the said George Rizer and John Rice, their heirs and assigns in trust for the use of the Lutheran Congregation, all that lot or piece of land being a part of a tract of land called WALNUT BOTTOM, lying and being in the county and state aforesaid in Beall's second addition to the town of Cumberland.

Beginning at a stone numbered 240, standing at the north side of Bedford Street and on the East side of Mill Street and running thence North seventy one degrees and one half, East fifty four feet to a stone, North twenty seven degrees and one-quarter degrees West twenty eight feet to a stone, North fifty two degrees East, then 206 feet to a stone, North forty eight degrees, West 132 feet to a stone, South forty-one degrees, West three hundred and

\* Land Records of Allegany County. Liber E. Folio 47.

nineteen and one half feet to Mill Street. Then by a straight line to the beginning.

Together with all and singular, the buildings and appurtenances whatsoever thereunto belonging or in any wise appertaining and the revision and remainder, rents, issues and profits thereof and all the estates, right, title and interest whatsoever, of him the said Thomas Beall of Samuel both at law and in equity of, in, to and out of the said land and premises hereby bargained and sold or meant, mentioned or intended hereby so to be and every and any part and parcel thereof;

TO HAVE AND TO HOLD the said parcel of land so as aforesaid described together with the buildings and appurtenances and all and singular other improvements hereby bargained and sold or meant, mentioned or intended hereby so to be and every part and parcel thereof with their and every of their appurtenances unto the said George Rizer and John Rice, their heirs and assigns for ever in trust for the Lutheran Congregation aforesaid and to and for no other use, interest or purpose whatsoever and the said Thomas Beall of Samuel for himself, his heirs, executors and administrators doth hereby covenant, grant, promise and agree to and with the said George Rizer and John Rice and their heirs the said lands, premises hereby granted bargained and sold and every part and parcel thereof to the said Thomas Beall of Samuel and his heirs and against all and every person or persons whatsoever claiming or to claim any right, title or interest in and to the same or any part thereof shall and will warrant and forever defend by these presents.

THOMAS BEALL OF SAMUEL.

Signed, sealed and delivered in the presence of J. Stewart and Thomas Thistle on which deed was then endorsed Viz:

We on the day and date of the written deed of and from the within named George Rizer and John Rice the sum of ONE HUNDRED DOLLARS current money of the United States being the consideration mentioned in the said deed.

J. STEWART, THOMAS THISTLE,  
THOMAS BEALL OF SAMUEL."

This deed was examined and delivered to Martin Rizer.

The reason for the lapse of twelve years between the purchasing of the lot and the executing of the deed for the same was due to the fact that it was not until 1806 that an exact plat of the land in



question was made by which the true boundaries of the lots were established.

Chapter 92 of the Acts of 1805 of the General Assembly of the State of Maryland, passed January 27, 1806, prescribed:

“Whereas it is represented to this General Assembly, that Thomas Beall, son of Samuel, and other persons, did lay off a parcel of their land, contiguous to the mouth of Will’s Creek, in Allegany County, into lots, a great part of which have since been purchased, and considerable improvements made thereon, and there being no record of the same, the titles of the proprietors thereof are precarious and uncertain; and it appearing right and proper that commissioners be appointed to lay out and erect a town on the said lands, and to secure the purchasers of the lots therein, reserving the rights of the proprietors, and their interest, in said lands.”

The Act then appointed Roger Perry, Evan Gwynn, Jonathan Cox, George Hoffman and Upton Bruce as commissioners with power to direct the surveyer of Allegany County or any person whom they think to be proper, to survey the town and the lots, streets and lanes and to name the said streets. It provided that the lots, when laid out, should be a town with the name of Cumberland. It further provided that the owners of all lots must provide boundary stones for the lots and have said stones set up in the presence of the Commissioners. Upon the completion of the survey, deeds were made to the owners.

The deed was made to George Rizer and John Rice because the congregation had failed to incorporate.

Chapter III of the Acts of 1802, passed January 8, 1803, granted the right to all denominations of Christians within the State of Maryland to incorporate; the corporation to be formed by all male persons above twenty-one years of age belonging to such church, society or congregation, to elect, at their discretion, certain sober and discreet persons, not less than five or more than thirteen, which persons, so elected, shall be a body politic or corporate; the said trustees must be members of the church, etc., and the minister in charge by virtue of his office shall be a member of the corporation; the proceedings of the election, etc., after having been duly entered in a book kept for the purpose and having been duly acknowledged, must then be recorded with the Clerk of the County Court wherein the Church is situated; whereupon the corporation has full powers to act as a Corporation and have a corporate seal; the said corpor-

ation shall be vested with an estate in fee-simple in any land or parcel of ground not exceeding two acres and also in every chapel, meeting-house, or other house of worship belonging to the church, etc., and have absolute property in all books, plate, or other ornaments and all goods and chattels belonging to the same, but no such corporation may have more income from the estates, rents, annuities, or other hereditaments than a clear yearly value of \$2,000.00; this limitation, however, was not to affect the estate of any existing church, which had an income in excess of said amount. This Act also gave the right to members of a Church to separate from the parent church and form a new corporation.

The failure of the congregation to take advantage of this right to incorporate was due, no doubt, to the fact that the Pastor, Rev. F. W. Lange, was not a resident pastor but served the congregation from Berlin, Pennsylvania and was likely not acquainted with the importance of such an enactment. Though the deed was made during the pastorate of Rev. John George Butler, he perhaps took it for granted that all proper legal steps had been taken to safeguard the rights of the congregation.

Rev. John Kehler discovered this failure and January 15, 1837, the Vestry petitioned the General Assembly of the State of Maryland, praying that body to give the Lutheran Church in Cumberland, the right to incorporate and to grant it a charter. This petition was signed by Martin Rizer Jr., Jonathan Butler, Jonathan Wilt, Emanuel Easter, Jacob Rizer and John Wolfe. For some unexplained reason Samuel Eckels, another vestryman, refused to sign the petition. The charter was granted March 15, 1837.

#### AN ACT TO INCORPORATE THE VESTRY OF THE LUTHERAN CHURCH IN CUMBERLAND, ALLEGANY COUNTY, MARYLAND.

"Whereas, it is represented to this General Assembly, by the petition of the Vestry of the Lutheran Church in Cumberland, Allegany County, that the benefit of said Congregation would be much promoted by an act of incorporation: Therefore

Section 1. Be it enacted by the General Assembly of Maryland, that Martin Rizer, Jonathan Butler, Jonathan Wilt, Jacob Rizer, Emanuel Easter, John Wolf, and George Blocher, they being the present officers and vestry of said congregation and their successors, to be elected agreeably to the rules and regulations of said church, shall be and are hereby created and declared to be a body politic

and corporate, by the name, style and title of the Vestry of the Lutheran Church and by the same name shall have perpetual succession, and shall be able to sue and be sued, implead and be impleaded, in any court of law or equity in this state, or elsewhere, and to make and have a common seal, and the same to break, alter or renew at their pleasure, and also to ordain and establish such by-laws and ordinances as shall appear necessary for regulating the temporal concerns of said church, not being repugnant to this act or the laws of this state.

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Section 2. And be it further enacted, That all acts or deeds of the said corporation, shall be signed by the vestry, or a majority of them, in behalf of the corporation, and sealed with their corporate seals, and all deeds by them for the conveyance of any land and tenements of the corporation which by the laws of the land ought to be acknowledged and recorded, shall be signed and sealed as aforesaid, and shall be acknowledged in due form by the vestry or a majority of them, as such, in behalf of the corporation, and all acts and deeds of the said body corporate so authenticated, shall be valid and effectual in law.

Section 3. And be it further enacted, That the said corporation shall be capable of purchasing hereafter real estate, not exceeding in value the sum of ten thousand dollars, and they are hereby authorized and empowered to sell the lot of ground or any part thereof and improvements thereon, now owned by said Vestry, for the use and benefit of the Lutheran congregation in Cumberland, Allegany County, and with the proceeds to purchase another lot or lots of ground, and receive a conveyance in fee simple for the same and to build a new church thereon."

"Passed March 15, 1837."

The Church was then a duly incorporated body, but the title to the land still resided in "George Rizer and John Rice, their heirs and assigns." So it continued until the present church building was in the process of erection. When the Vestry sought to borrow money to complete the church building, it was discovered that the congregation had no title to the land. Whereupon John Rice, grandson of the John Rice to whom Thomas Beall of Samuel had deeded the lot in trust for the use of the Lutheran Church, made the following deed:



DEED OF TRUST FROM JOHN RICE TRUSTEE TO THE  
VESTRY OF THE LUTHERAN CHURCH.\*

"This deed made this 22nd. day of March in the year of our Lord One Thousand Eight Hundred and Ninety five, between John Rice of Allegany County, Maryland, party of the first part, and the Vestry of the Lutheran Church of Cumberland, Maryland, a corporation duly incorporated under the laws and statutes of the State of Maryland, and party of the second part witnesseth:

That Whereas on the twentieth day of September in the year 1806, a certain Thomas Beall of Samuel executed a deed for the property hereinafter described to George Rizer and John Rice, the same being recorded in Liber E Folio 47, one of the land records of Allegany County, by which he conveyed said lands to said parties in trust for the use and estate of the Lutheran Church in Cumberland, a Church organization then being in Cumberland and worshipping God according to the creeds and doctrines of the said Church.

And WHEREAS said grantees held said property in trust for said Church down to about the year 1820 at which time the said George Rizer died, whereby the legal title in said property and the trust therein survived to the said John Rice who continued to hold said property in trust for said Church down to about the year 1831 at which time the said Rice died leaving as his son and oldest child and heir at the common law, a certain George Rice in whom said title and said trust devolved by operation of law.

AND WHEREAS the said George Rice, Son of said John Rice continued to hold said property and said trust for said Church which said Church had in the meantime erected a church building on said lot and continually used the same as a place of divine worship.

AND WHEREAS the said Rice died about the year 1854 leaving as his child and heir at law the said John Rice the Grantor herein in whom the legal Title as such trustee to said property vested and has ever since continued down to the present time.

AND WHEREAS by Section 216 of Article 23 of the Code of Maryland it is provided that when any person holds lands in trust for any Church he shall convey the same to the Corporation of such Church as soon as the same becomes incorporated.

AND WHEREAS the said Lutheran Church in Cumberland, Maryland for whom and for whose use said land is held in trust by

\* Land Records of Allegany County. Liber 77. Folio 244.



the said John Rice, did on the                      day of                      1836  
become duly incorporated (And legally) by the name of THE  
VESTRY OF THE LUTHERAN CHURCH OF CUMBERLAND,  
MARYLAND whereby it became and still is the duty of the said  
John Rice to convey the said real estate to the said Corporation.  
AND WHEREAS the said John Rice is desirous of fulfilling and  
carrying out said duty and obligation on his part and to that end is  
willing to execute these presents.

Now Therefore, in consideration of the premises and of the  
sum of one dollar, I, the said John Rice, as such trustee do bargain,  
sell and convey, release and confirm unto the said Vestry of the  
Lutheran Church in Cumberland, Maryland, the following lot of  
ground situated in Cumberland, Maryland in the aforesaid deed  
from Thomas Beall of Samuel to the said George Rizer and John  
Rice described as follows to-wit;

All that lot of ground lying at the Northeast Corner of Balti-  
more Street, with the East side of Centre Street and running thence  
with the North Side of Baltimore Street 50 feet and 32/100 feet to  
the West wall of the brick store building of Rosenbaum Bros. Then  
with the said wall 102 1/3 feet on Butler Alley then with the said  
alley 66 47/100 feet to the East side of Centre Street, and then  
with the East side of Centre Street 92 45/100 feet by a straight  
line to the beginning. It being the same property on which the  
English Lutheran Church now stands in said City.

To have and to hold the said above described property together  
with all the improvements thereunto belonging, unto the said party  
of the second part its successors and assigns in fee simple forever.

In Testimony whereof the party of the first part has hereunto  
set his hand and seal the day and the year first above written.

John Rice, Trustee.

I hereby certify that on this 22nd. day of March in the year  
1895 before me the subscriber, a Justice of the Peace of the said  
State of Maryland in and for Allegany County personally appeared  
John Rice Trustee and did acknowledge the aforegoing deed to be  
his act and deed.

J. B. Widener. J.P."

The above deed was mailed to Malachi Rice July 27, 1895.

In the original deed made by Thomas Beall of Samuel to George  
Rizer and John Rice in which the lot is deeded to these two men  
"in trust for the use of the Lutheran Congregation," appears the

phrase "and to and for no other use." Did this phrase apply to Rizer and Rice, restraining them from making any other use of it or did it apply to the congregation restraining it from selling it for other uses? The former seems the proper interpretation since no "penalty" or "forfeiture" clause is contained in the original deed, whereby the land would revert to the heirs of Thomas Beall of Samuel.

To preclude any such possibility and to make the title of the property clear of all incumbrances of any sort, on March 6, 1895 an Equity proceeding was instituted in the Circuit Court, it being No. 4395 Equity, by Maria L. Ryan, by her consent, against William T. Beall and others, they being the heirs of Thomas Beall of Samuel, the maker of the deed to George Rizer and John Rice, by which a certain lot of ground, described in Liber E. Folio 47 of the Land Records of Allegany County, was conveyed to Rizer and Rice for the use of the Lutheran Church and more particularly for that remaining part of the lot upon which St. Paul's Lutheran Church now stands. The purpose of this suit was the obtaining of the Reversionary Interest (if any) which might have descended to the heirs of Thomas Beall of Samuel, by reason of certain conditions and terms stated in the deed to Rizer and Rice. After giving due notice to said heirs, the Court appointed W. C. Devecmon, Trustee and instructed him to convey to the church, under its corporate name, the remainder of the property originally conveyed to Rizer and Rice, clear of any such Reversionary interest or right.

In the original charter, granted by the General Assembly of the State of Maryland, recorded in Chapter 153 of the Acts of the Assembly of 1836, a limitation was placed on the value of property allowed to be held by the congregation, namely, Ten Thousand Dollars. At the session of the Maryland Legislature of 1931, the charter was amended as follows:

#### AMENDED CHARTER\*

AN ACT to repeal and re-enact, with amendments, Section 3 of Chapter 193 of the Acts of 1836, entitled "An Act to Incorporate the Vestry of the Lutheran Church in Cumberland, Allegany County," to allow the said corporation to hold property of whatever value necessary for the useful purposes of said corporation.

Section 1. Be it enacted by the General Assembly of Maryland, That Section 3 of Chapter 193 of the Acts of 1836, entitled "An Act

\* Laws of Maryland. Chapter 72.

to Incorporate the Vestry of the Lutheran Church in Cumberland, Allegany County," be and the same is hereby repealed and re-enacted, with amendments, so as to read as follows:

Section 3. The corporation hereby created shall be able and capable in law to have, hold, purchase, receive, possess, enjoy and retain to them and their successors in office any estate or interest whatever in property, real, personal and mixed by deed, assignment, devise, bequest or other mode of conveyance or transfer, and the same to improve with such churches, parsonages and buildings for the use of the congregation not inconsistent with the rules and regulations of the Lutheran Church, for public and other worship, and for residences for the pastors of said congregation: and to sell, rent, mortgage and convey all or any part of any property belonging to or that may hereafter belong to the said corporation, according to the rules and regulations of the United Lutheran Church in the United States, and the said corporation is hereby authorized and empowered to use the proceeds of the sale of any such property in the purchase of other real estate for the use and benefit of said congregation and receive a conveyance therefor in fee simple and the same to be improved by a new church, parsonages and other improvements thereon for the use and benefit of said congregation.

Section 2. And be it further enacted, That all property now owned and held by the said corporation shall continue to be owned and held thereby as fully and in the same manner as if said limitation as to value and amount thereof had not been contained in said original charter as aforesaid.

Section 3. And be it further enacted, That this act shall take effect June 1st 1931.

Approved April 17, 1931.



## CHAPTER IV

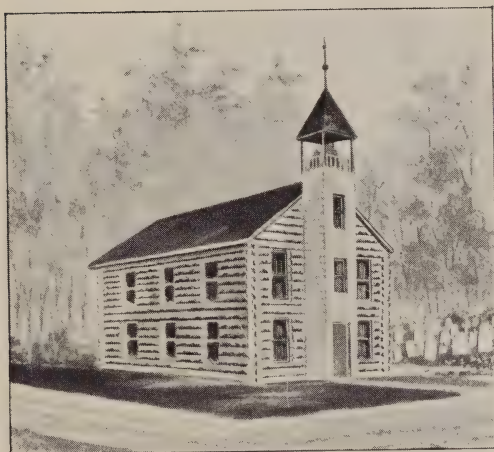
### THE CHURCH ON THE FRONTIER

As has been related in the preceding chapter, the Lutheran Congregation in Cumberland, was organized May 11, 1794. Some six weeks later, June 20, 1794, presumably when the turn of the Cumberland Congregation for a service, came again on the overcrowded itinerary of Rev. F. W. Lange, the congregation purchased Lot No. 240 in "Beall's Addition."

On part of this lot a church was erected. This church stood on that portion of the lot now occupied by the Bernstein Furniture Company. It stood at sufficient depth on the lot, that it did not interfere with the erection of the second church building which stood on the present lot and faced Baltimore Street. It is generally believed that the first church faced Mill (Centre) Street. It was of log construction and about sixty feet long and forty feet wide. The interior consisted of a main floor with galleries around three sides. These dimensions and style of building have been deduced from a statement of "Father" Heyer that approximately seven hundred could worship in it. In the "Church Book" he wrote: "Anno Domini, 1819, July 4th, Thirty-seven persons renewed their baptismal vows in the presence of God and about seven hundred witnesses. The right hand of brotherly fellowship and Christian love was given them." Later a vestibule was erected, beginning at the foundation and rising to the comb of the roof. This vestibule was surmounted by an open cupola within which hung the bell.

Tradition has it that the bell first hung in a large cherry tree and that it was rung at the death of members or when an occasion arose that called for the assembling of the citizens. Later the Vestry became more liberal and gave permission to have it rung at the death of any citizen, "be he a member, a non-member or a European." It also gave the Sexton the right "to exact fifty cents from the friends of the deceased" for such service. It was regarded "improper to ring the bell at the death of a coloured person." It is doubtful if the bell ever hung between the forks of a cherry tree or any other tree. "Father" Heyer in his Autobiography said that when he came to Cumberland, "at the gable end of the old block





THE LOG CHURCH



house (the church) two long beams were fastened and between them hung an uncovered bell". There John Rice, the contractor (Baumeister) hung it when he built the church and there it remained until the vestibule was built in 1821 when it was removed to the cupola.

Part of the original tract was set apart and consecrated for a cemetery, or as it was spoken of in those days, "a burial place or grave-yard." The cemetery was located at the extreme northeast portion of the lot. If a photograph of the "old log church and cemetery" can be accepted as authentic, the lot was not entirely cleared of trees in the early days of the congregation. Forming a background for the church, trees of different kinds and varying heights can be seen. Beneath their branches were the gravestones, erected by loving hands, to mark the last resting places of their beloved dead.

Where the worshippers met in the service that resulted in the organization of Christ's (St. Paul's) Church will never be known. Doubtless they came together in the home of one of those devout souls whose love for God and the Church of Luther inspired him to place his humble dwelling at the disposal of Rev. F. W. Lange and his fellow worshippers. Little did he realize that by that act he set in motion forces that have been at work for one hundred and fifty years. The debt which the generations that followed have owed him and the present and future generations will continue to owe him, cannot be paid by any eulogy directed to his name. He must remain unnamed and unknown until the Church Militant has been replaced by the Church Triumphant. Then and only then, when faith has become sight, when that which is known in part shall be fully known, can he be given that word of gratitude which he deserves so richly. Until then, devotion to the Church which he was instrumental in founding by furnishing it with a birth-place and loyalty to the principles for which it stands as well as the programme it institutes, remain the only means of expressing gratitude.

Cumberland, at the time when Pastor Lange rode into it for the first time was little more than a hamlet on the frontier. It consisted of some thirty or thirty-five dwellings, many of which were built out of logs. These were scattered with a few exceptions over the area now bounded by Centre Street on the East, Lee Street on the West, the Potomac River on the South and Bedford Street

on the North. Passage from the "eastside" to the "westside" over Will's Creek, was over a wooden bridge near the site of the present Baltimore Street Bridge. The chief street in the town was Mechanic, sometimes called "the cow-path road" because of its crookedness, a fact that was due to its following the meanders of Will's Creek rather than those of the cows coming home from pasture. Centre Street which ran parallel to it, so as to keep the lots of uniform depth, was also, a circuitous path. Liberty, Bedford and Washington Streets had few houses on them. It was not until 1795, one year after the church was organized that Cumberland became a post town and a Post Office was established. Even as late as 1825, it had but three "mails" a week from the east and a like number from the west.

It has been accepted generally, that the Lutheran Church is the oldest Protestant Church in Cumberland. It is also the oldest Protestant congregation in Cumberland, having a continuous and unbroken history from the date of its organization. It is an established fact that Methodism began in this area as early as 1782 as the result of revivals conducted by different Methodist Evangelists, but these organizations, if any organizations were effected, languished soon after the passing of the evangelist and remained inactive until they were inspired by the coming of another. No agreement obtains among the historians of this area as to the date of the first Methodist Church erected at the corner of Fayette and Smallwood Streets. Lowdermilk (*History of Cumberland*) puts it at 1799 or 1800. Thomas and Williams (*History of Allegany County*) date it 1789. The latter claim that the Methodist Church "was organized in 1787 and worshipped for two years in the log church built by the Lutherans, but used in common by all the ministers in Cumberland."\*

This statement is inaccurate either as to date or the place of meeting. Either the Methodist Church was organized in 1797 or it did not worship upon its organization in the Lutheran Church, which was not erected until late in 1794. Reconciliation of the divergent testimony would seem to indicate that the Methodist Church was formally and permanently organized in 1797, worshipped for two years in the "log church" of the Lutherans and then moved to its own church on Smallwood and Fayette Streets in 1799 or 1800, the date given by Lowdermilk. The mistake of Thomas

\* *History of Allegany County*—Thomas and Williams.



and Williams of exactly ten years may be accounted for thus: in transcribing the date the "tail" of the nine may have been prolonged until it joined the closed part of the nine, thereby giving it the appearance of an eight, rather than a nine.

Religious work in the Cumberland area in those early days was of the pioneer type. Charges were large, preaching appointments were scattered over wide areas and the pastor took on the characteristics of a "circuit rider" rather than a "pastor" in the modern use and understanding of that term. When the young candidate of Theology, Friedrich W. Lange, was licensed by the Ministerium of Pennsylvania, he was assigned to the pastorate consisting of Berlin, Pine Hill, Barron's, sometimes called Samuel's of the Glade pastorate, Mueller's, Salisbury, Castleman River, Cumberland, Upper and Lower Mill Creek. Examination of the early records of the Lutheran Churches of Somerset, Friedens, New Centerville, Sanner's of the Rockwood parish and Stoyestown, reveal that in this period he served these latter congregations at various times, with some degree of regularity.

In accordance with the direction of his Synod, Licentiate Lange moved to Berlin, Pennsylvania, took up residence there and from that point as a center, began his ministry in Somerset (then Bedford) County and Western Maryland. Under this arrangement Cumberland became his most distant preaching point. When he was "at home" in Berlin he was twenty-seven miles from Christ's Church, Cumberland, and when he was at his most western appointment he was nearly fifty miles from Cumberland. He spent much more time travelling to his appointments than he spent at them. In his report to the Synod he spoke of the great distances he was compelled to travel and complained of the "all too far remoteness" of the pastor from his people. The Synod was pleased with his report and commended him on his zeal, fidelity and success. From the record of baptisms in the "*Kirchen Buch*" it would seem that he preached in Cumberland at six or eight-week intervals. Children were baptized in groups at the regular preaching appointments and the records of the baptisms bear dates, six, eight and ten weeks apart.

Due to the great distances and slow system of communication little pastoral work was done. The sick were visited only when the pastor was in that particular locality. It is doubtful if Pastor Lange had catechetical classes at Cumberland for the instruction

of the young. Time was the commodity of which they had least and in those early days the pastors preached on week day evenings as well as on the Sabbath day. The absence of a death register during Rev. Mr. Lange's pastorate would seem to suggest that he conducted no funerals. Unless he happened to be in the area where the death occurred it would be impossible to contact him in time for the funeral, which was usually held the day following the death. In the event of a death during the absence of the pastor in another part of the pastorate, the pastor of some other church was obtained or a "local preacher". If neither was available it became the duty of the chief Elder of the congregation to conduct the funeral and to read the liturgy of burial. Vestrymen, in those early days and particularly the Elders, were charged with the care of the spiritual and religious life of the congregation. They conducted the prayer service, visited the sick and admonished the erring. That they accepted their duties and obligations seriously is to be seen in the resolutions adopted by them:

"Resolved, that every member of the Vestry feel himself solemnly urged and bound to use his efforts to promote a general attendance upon the religious exercises of the congregation and to use his public and private endeavors to promote and bring on a general revival of religion in the congregation and community."

"Resolved, that we view it as an imperious duty on the part of the Vestry to attend with double fidelity our Wednesday and Sabbath day evening meetings for prayer, and we hereby pledge ourselves to use all proper measures to induce church members and others, faithfully to perform this solemn duty."\*

The service of worship was quite different from what it is today. Envisage a morning service in Christ's Lutheran Church in the year 1796. The congregation has assembled and awaits the coming of Pastor Lange. Perhaps the day before he had mounted his horse in Berlin and had journeyed toward Cumberland. Early that morning he had continued his journey in order to fulfill his appointment. As he entered the church he found his congregation seated and anxious to hear the message. The manner in which they sat would seem strange to us. Families did not occupy the same pew. The men with their sons sat on one side of the church, while the women and their daughters and smaller children occupied the other. The sanctuary consisted of a raised platform on which

\* Minutes. March 1830.

stood a homemade pulpit. There was no altar. Perhaps the Liturgy prepared by Pastors Handschuh, Brunnholtz and Muhlenberg, for "the Lutheran Church in America" was used, though not likely. The service began with a hymn, led by one of the brethren who perhaps was "gifted in singing." The chief part of the service was the sermon, a discourse that was at least, an hour in length. At the conclusion of the service, if there were children to be baptized, they were presented and baptized. If a couple desired to be married, they "came forward" and were joined in the bonds of matrimony "in the presence of the congregation".

The Germans have a proverb, "*Aller Anfang ist schwer*," "every beginning is difficult." In the case of Christ's Church that was true. Work in those days was exceedingly hard. The distances were great, the roads were poor and the discouragements were many and grievous. Travel was done almost entirely on horseback, which made it slow and wearisome. In the winter the snows and blizzards made the keeping of appointments impossible. The people were scattered and the absence of the pastor together with the small number of services had a tendency to discourage the people and to cause them to lose interest. Life on the frontier was not easy. There was much toil involved in conquering and transforming the wilderness. Money was scarce and the church was compelled to exist on very little. Satan, too, was busy. Not all of the people were God-fearing and church-loving. Many had no interest in such matters and not only refused to aid but actually opposed the work of Christian people. "Father" Heyer wrote in his diary "two-penny whiskey made drunkards of many."

For eleven years Pastor Lange continued to serve the congregation in Cumberland. In addition to Christ's Church in the little hamlet, he preached at Union on the Bedford Road whenever he came to Cumberland. How much the congregation grew during his years of service cannot be determined. At the first communion service held by his successor, Rev. John George Boettler (Butler) twenty-three received "the body and blood of our Lord." The only records left by him are those of baptisms. The first child baptized in the "old log church" was "Anna Rizer, daughter of Georg Rizer and his wife, Margaretha," and "The Sponsors (*Testes*) were Martin Rizer and his wife Anna". At Pastor Lange's last service, March 10, 1805 he baptized ten children. Though the sowing was difficult, the seed was good and some of it fell upon good ground and

has continued to yield a harvest even unto this day. The family names of Rizer, Rice, Brotemarkle, Valentine, Shuck, original signers of the earliest document of the church, are still found on the roll of the congregation.



## CHAPTER V

### THE CHURCH IN THE VILLAGE

The relationship of pastor and people which had existed between Friedrich W. Lange and Christ's (St. Paul's) Lutheran Church since the organization of the congregation May 11, 1794, came to an end March 10, 1805. The congregation, through its Vestry, in the fall of that year, petitioned the Ministerium of Pennsylvania to send them a pastor. Small congregations in those early days relied upon the Synod to supply them with pastors. This method was used to prevent the congregations from becoming the prey of imposters. In answer to their request, the Synod sent Rev. John George Boettler (Butler) to take charge of the work in Cumberland and the surrounding countryside. Rev. John George Butler had begun his active ministry in Carlisle, Pennsylvania, immediately after his licensure in 1780. Carlisle, at that time, was little more than a frontier town but it served as a center from which missionary pastors labored in Cumberland County, Pennsylvania. Later he was sent as a missionary pastor to poor and destitute congregations in the central and southern counties in Pennsylvania and also in southwestern Virginia. In accordance with the direction of the Synod, Pastor Butler and his family moved to Cumberland, where he was destined to labor until his death.

When Pastor Butler arrived, Cumberland was just passing through that transition period by which it emerged from the "hamlet on the frontier" and became the village that nestled at the foot of Will's Mountain. During his eleven-year pastorate many institutions were born in the village. In 1806, the Commissioners appointed to survey and make a plat of the town, completed their work and Cumberland became a town with boundaries and streets. In 1811, the first bank was organized. In 1812 the first newspaper was printed in the village. In 1815 the town was incorporated. From the little hamlet of some thirty houses that greeted Rev. F. W. Lange on his first visit, the number of houses had increased to one hundred and thirty-eight, with an assessed valuation of slightly less than \$25,000. Already the controversy between the "East-side" and the "West-side" had manifested itself and an Act

of the Legislature provided that taxes should be expended in the area in which they had been collected, except in the case of the clerk and baliff, whose salaries were to be paid from the taxes irrespective of the side of the creek from which they had been collected.

Pastor Butler was past fifty years of age when he became pastor of the Lutheran Church in Cumberland. From the very beginning of his active ministry he had had a deep sense of the magnitude of the work he had been called upon to do, and he went forward with all the powers he possessed to perform his full duty to his people and his God. He allowed nothing to daunt or defeat him. Poverty, hardship and opposition, all of which he experienced in full measure, were swept aside by this zealous and fearless preacher of righteousness. Though well past middle age, he brought to his new field the full vigor of his faculties and all the affection of his great heart and soul. He was the first Lutheran Pastor to preach in English in Cumberland, in which language, it is said, he spoke fluently, though with an Irish accent. All his records, however, were kept in German, though in the latter years he changed from the German script to the English characters.

Though Butler was described as the first "settled" or resident pastor of Christ's (St. Paul's) Church, he was a resident pastor only in the sense that his family lived in Cumberland. He, himself, was always on the move, visiting, teaching and preaching. The years he had spent as a travelling missionary pastor under the direction of the Ministerium of Pennsylvania, during which time he labored as far south as the boundaries of Tennessee, had fired his soul to seek the scattered Lutheran families, gather them together and organize them into churches. This desire continued to burn within him even after he came to Cumberland. While here he preached and confirmed classes in localities more than seventy miles from his home. He preached and administered the sacrament of the Lord's Supper in any farm house that would be opened to him and where the people would assemble, listen and receive. He made regular pilgrimages and after a few years held communion services, spring and fall, at George Hill's, William Hartz's, Simon Haffner's, Peter Schmaus' and Henry Wilhelm's. Only a few of these households can be located. Nothing gave him greater joy than to go into a locality for five or six weeks, visit the people during the day, preach to them at night, gather the young into catechetical classes in the afternoon, instruct them in the doctrines of the Church and,

ere he left the community to receive them into membership in the church by the solemn rite of confirmation.

In a letter to the *Evangelische Magazin* he described one of these missions. From it we get an insight into the fervor of his spirit and the success that attended his labors. "It will be six years next October since I came to live here. I serve at present eight congregations, one of which is forty-seven miles from my home and another more than sixty. I receive from all these congregations about one hundred and fifty dollars. I was requested last August, to hold Divine Services some miles from my place of residence. With the consent of my chief congregation, I set out on my journey. I was six weeks traveling and preaching and blessed be the Lord who assisted me and crowned my labors, I was able to be a blessing to both young and old. I instructed the children on Tuesday evening and received them into the fellowship of the Church on the Sabbath following, at which time the Lord's Supper was celebrated. In short, God did here begin a work such as I cannot and will not attempt to describe. Last year I held a general meeting of all the catechumens from all my congregations. At that meeting, the Lord kindled a fire which He has carried to other neighborhoods and which continues to burn. During our sojourn together we saw wonderful displays of the grace of God."

Wolfe, in "Lutherans in America" has given us a further insight into his methods: "Before leaving a community in which he had been laboring, it was his custom to preach a farewell sermon. Usually this service was held at a mill, a school-house or some large dwelling because always there was a large attendance. At the close of the service he requested all to unite with him in singing a farewell hymn. During the singing of the first stanza, the fathers came forward one by one and gave him the parting hand. After he had spoken to them a few suitable words, they would turn and pass out of the door, generally weeping as they went. The mothers did the same during the singing of the second verse of the hymn, then those whom he had confirmed, then all the rest and finally he himself followed. Then in front of their meeting place all arranged themselves in a circle with him in the center, and thus they sang the remaining verses. After that he knelt with all of them on the cold ground and spreading his hands to heaven prayed with them and for them. The doxology followed and the benediction. And now in an instant he was on his horse and away he went, perhaps



never to return again. He wept and they wept; and in the remembrance of what he had said returned to their homes. The good seed of the Word brought forth fruit, fruit which has kept ripening and multiplying for successive generations and the gathering of which employs, at this time, scores of pastors."

The coming of Pastor Butler greatly encouraged the little flock of Lutherans that had been worshipping in the log church. The seed that had been sown by Pastor Lange had sprung up and ripened but there was no one to reap the harvest and gather it into the granary of the Lord. Butler set to work with a will, organized a catechetical class, consisting of twenty-seven. This class was received into the Church by the solemn rite of confirmation, April 7, 1806. It was the first regularly organized catechetical class to be confirmed in the history of the church. Their names follow:

|  |                           |
|--|---------------------------|
| George Whitefield Butler                       | Martin Rizer              |
| John Shuck                                     | Frederick Christman       |
| Jacob Shuck                                    | Valentine Schacky         |
| Daniel Schmaus                                 | Adam Long                 |
| Martin Rizer, <i>der ander</i> (the other one) |                           |
| George Kleis                                   | John Saler (Saylor)       |
| John Hoblitz                                   | Maria Barbara Brotemarkle |
| Ester Christina Butler                         | Christina Schreyer        |
| Maria Brautingam                               | Hanna Endler              |
| Elisabetha Schacky                             | Elisabetha Kleis          |
| Elisabetha Brotemarkle                         | Hanna Christman           |
| Susanna Saler (Saylor)                         | Elisabetha Soyster        |
| Anna Maria Rager                               | Magdalena Shuck           |
| Catherina Diems                                | John Keims (Kimes)        |

Two years later, on Easter Sunday, a second catechetical class was confirmed. This class numbered twenty-one. Thus in a little more than two years the membership of the congregation had been greatly increased. At the first communion service held December 14, 1805, approximately two months after Pastor Butler's arrival only twenty-three persons had partaken of the Sacrament. The following Easter eighty-three communed. In addition to caring for his flock, he performed ministerial acts for the sister denominations that worshipped in the Church. In 1807, he recorded a list of "*Reformirte Comunicanten*" (Reformed Communicants). In the list were the names of Gephart, Hoffman, Boyd, Lautermilch (Laudermilk), Boward, Eckert, Ried, Hauser, most of whose descen-



dants are now members of the Episcopalian and Presbyterian Churches.

When Rev. F. W. Lange resigned from the pastorate of which Christ's Church was a part, Rev. Ernest Henry Tiedeman became the pastor of the churches which were located in Somerset County. Butler was, therefore, compelled to seek other fields in which to labor. He was not long in finding them. He preached and conducted catechetical classes in Williamsburg, Blair County, Pennsylvania, more than seventy miles from Cumberland. On his way "to and from" he ministered to the people in Morrison's Cove beyond Bedford, Pennsylvania. Simon Haffner and George Hill at whose homes he held communions, resided in Bedford County, Pennsylvania. He held communion at "Wilscrick" (Lybarger's Church above Hyndman). To the west he journeyed to New Germany in Garrett County, Maryland, where he preached regularly at intervals of six weeks. In 1812, St. Paul's Lutheran Church in Frostburg was organized through his efforts. St. Paul's was the pioneer church organization in Frostburg. Pastor Butler gathered the people together in the "Old Neff's Meeting House" and there formed them into a congregation. In the records of Pastor Butler, the church at Frostburg was called "*Die Neue Kirche*" (the New Church). In all probability, the Lutheran Church on Murley's Branch (now extinct) near Flintstone, and later an integral part of the Cumberland Pastorate, was organized through the efforts of Pastor Butler.

During the eleven years that he served Cumberland and vicinity Pastor Butler did a tremendous amount of work. The number of miles travelled by him on horse-back or in a horse-drawn vehicle cannot be computed. The difficulties under which he labored were great. The demands made upon him were legion. A summary of his labors reveals that in Christ's Congregation alone, he confirmed fifty-one, baptized three hundred and forty-six, buried fifty-two and married ninety-three couples. How many similar reports belong to his credit in his other fields of endeavor cannot be ascertained. He was the first pastor to keep a complete record of his acts as pastor.

Work in those early days of the church was characterized by breadth rather than depth. The early pastors were not pastors in the true sense of the word, shepherds of the flock. They were rather evangelists or missionaries, who following the example of Paul, preached and organized and then pushed on to other

regions, where they continued the same practices. Several factors were responsible for this procedure. First, the Old Ministerium of Pennsylvania was dominated by Henry Melchior Muhlenberg, "the Patriarch and Founder" of the Lutheran Church in America. Muhlenberg's motto was "*Ecclesia plantanda*," the church must be planted. The Ministerium had a number of "travelling pastors," missionaries, who were sent into certain areas for three or four months and were given specific direction "to stop, to preach, to instruct and to confirm, wherever there was prospect of success" and if possible "to organize congregations."\* That done, they were to push on to new localities. Second, the ready response of the people to the message of these travelling pastors. The people were hungry for the Gospel and gladly accepted it. When the travelling Missionaries returned to the Synod and made their report, the brethren were overjoyed. Third, the number of pastors was small and the calls for the Gospel were many. Only by covering wide areas could these Macedonian calls for help be answered.

This method of procedure had grave weaknesses and they soon became apparent. Not only must the church be planted, not only must the good seed of the Gospel be sowed, but the new born life must be cared for and nourished. The tender plant of Christian resolve needs constant attention, much tending and regular nourishing. The weeds of doubt and complacency must be uprooted so that the plant may grow and bring forth fruit in its season. And when the harvest time arrives some one must be at hand to gather what has grown. In those early days, the Lutheran Church did an excellent work of sowing. An examination of the journals of the pioneer pastors reveals that distances had no terrors for them. Hardships were brushed aside, difficulties that were staggering in size, were surmounted. Fired by their love of God and the church of their choice, they plunged into the wilderness and told the story of God's love to those hardy folk who were striving to transform the unbroken forests into homesites and prosperous farms.

Unfortunately the Lutheran Church seemed not to have realized its obligation along the lines of tending and nourishing the implanted seed. As a result much of the seed sowed in those first journeys was lost. The plant that sprung from the seed withered and died in the absence of the reaper or the harvest was gathered by others who had not sowed. In the case of Christ's Church these

\* "Documentary History of the Ministerium of Pennsylvania."

weaknesses manifested themselves abundantly; so abundantly, in fact, that the church which is now regarded as "the mother of Lutheranism" in the Cumberland area and which had been the cradle in which three and perhaps four other Protestant denominations had been cared for in their infancy, was at the point of becoming extinct.

Though the village of Cumberland increased in population steadily during the pastorate of Rev. John George Butler, the Lutheran Congregation steadily decreased. During the first three years of his ministry forty-seven members were added to the church by confirmation, in the last eight only four were confirmed. At the Easter Communion held in 1806, eighty-three members received the Sacrament, at the fall communion in 1816 only five members presented themselves at the altar to receive the "body and blood of our Lord." Some of this loss can be accounted for by the increased activity of the Methodist Church, which through revivals and evangelistic meetings made large inroads on the Lutheran Congregation. Some of it, no doubt, was due to the fact that Pastor Butler was becoming old and the privations and hardships to which he had exposed himself were beginning to lay their heavy hands upon him, so that physically he was unable to go about as had been his habit. Most of it was due to the fact that in his efforts to minister to large areas, the congregation at his door-step languished and almost died. In this he is not to be criticized unduly or too harshly. His practices and methods fitted in with the prevailing policy of the church at that time. It remained for "Father" Heyer and others like him to inaugurate a new policy in which the pastors were called upon to labor intensively rather than extensively.



## CHAPTER VI

### THE CHURCH STRUGGLES TO SURVIVE

The years that followed the death of Pastor Butler and preceded the coming of Rev. John Frederick Christian Heyer were the darkest in the history of Christ's (St. Paul's) Lutheran Church. As was indicated in the preceding chapter, for a number of years there had been a gradual but steady decline in the fortunes of the congregation. Evidently all was not well within the walls of the old Pioneer church, for in the last two years the largest number of communicants at any one service was eleven and of this number only three were male members of the congregation. The great festivals of the church, Christmas and Easter, when the pastor, under ordinary circumstances, would have planned to be with his chief congregation, found him holding services at private homes. Such acts on the part of both pastor and people indicate that a breach of understanding had come between them, a breach that could result in only one thing, the gradual decline and ultimate death of the congregation. This conclusion is borne out by "Father" Heyer in his Autobiography: "I did not know my predecessor, but judging from what I heard of him from the people, Father Butler was a believing pastor who insisted on repentance and conversion. In his later years he became dictatorial and unbending and finally when the weakness of age was added and he could no longer attend to his pastoral duties the congregation wasted away. So far as men could see the Lutheran Congregation in Cumberland was dead. But the Lord found ways and means to gather the small flock again. God's Word and Luther's teaching never vanish."\*

This quotation is very enlightening. It reveals why the catechetical classes had become smaller and smaller and why only five persons were confirmed in the last eight years of Rev. John George Butler's ministry. He had ceased using the time-tried and long-tested Lutheran practice of catechetical instruction as a means of preparing men and women for church membership and had entered the field of evangelism that was sweeping over the country at that time. His insistence that men should pass through the process of

\* "Autobiography"—Heyer.



“repentance” and be “converted” was a decided departure from the usual Lutheran method. Repentance, in those days, was an experience through which the “seeker” had a particular and almost miraculous consciousness of the heinousness of sin. It was usually accompanied by fear and the great terror of falling into the hands of an angry God. Conversion, was that experience by which the seeker was able to point to a definite experience when he “felt” the peace of forgiveness and the joy of salvation. This latter experience was usually attended by “shouting,” “visions of the Christ”, “testifying” or “giving experiences.”

Again our criticism must not be too severe. That was what appealed to the people on the frontier, and even preachers are human enough to rejoice in results that can be seen and counted. And it brought results, spectacular results. Hundreds of people were swept into the church on the wave of such an emotional upheaval. And that procedure fitted in with the ideas of the men and women who were carving out their fortunes in the new and dangerous world. Their coming to the new world was an adventure, an adventure based on faith, why should their coming into the spiritual world be different? The more striking the adventure, the greater the difficulties they must surmount, the greater was the appeal and the more zealously they entered into it. The same emotions that led them to fell the trees and uproot the undergrowth and clear the land inspired them to slay their evil passions, forsake their evil habits and enter upon a new way of life. They brought to both spheres a like endeavor and earnestness.

Bachmann declares that as the frontiers descended the Alleghenies traditional religion changed. The Presbyterians and Congregationalists continued to insist on an educated ministry but the settlers cared little for the stern dogma of an intellectual society. They hungered for the cheering certainty of God’s saving love. The Methodists devised the most effective means of spreading Christianity. They commissioned preachers to travel the highways and byways. These preachers were zealous and resourceful. They were really laymen who had been ordained by their church to meet an emergency and they spoke the language of the people. Because they traveled from place to place they were called “itinerants.” Later when they had established regular preaching stations in a given area they were known as “circuit riders.” By 1800, the Methodists had three hundred and seven of them, among them such

giants as Coke, Asbury and Cartwright.\* Each of these men covered over 100,000 miles on horseback and it would be hard to estimate how much good they accomplished.

Another institution that was used to propagate religion on the frontier was the *camp meeting*. The camp meeting was first used by the Presbyterians as early as 1794, in North Carolina. The idea was eagerly adopted by the Methodists. It satisfied the yearnings of the people both socially and religiously. Neighbors, friends and whole families came together for a week or two of fellowship and religious services. The Methodists not only adopted this new institution but improved upon it. They did not emphasize doctrine over much but insisted on passing through the experience of "being saved." Sinners were regarded as being "under the wrath of God" but the chief emphasis was laid on "being saved by the blood of the Lamb." Out in a grove hundreds of people assembled, listened to fiery denunciations of sin and fervent exhortations to turn from their evil ways, delivered by a number of preachers. The result was that multitudes were "converted." As Bachmann again writes, "this emphasis on untrained but inspired lay preaching, on free prayer, on the doctrine of God's free grace and man's free will to accept that grace gave the rank and file of the settlers on the frontier exactly what they wanted."\*\* And they accepted it gladly.

For Lutherans, however, such methods could result in only one of two things; either they would split the congregations asunder or the congregations would be swallowed up by the superior genius of those who were more adept in the art of conducting "revivals" or holding camp meetings. Lutheran pastors, trained in Germany or prepared in this country to enter the Gospel Ministry by men who had studied in the Universities of the Fatherland and had been ordained there, were not prepared to compete with those who had mastered the technique of the "revival." Many who were lukewarm in their faith or inclined to be emotional became easy prey to those who used such methods. Evidently there were many such in the congregation of Christ's Church, Cumberland for again "Father" Heyer wrote in his Autobiography "many of the members had joined the Methodist Church."

The beginning of the Nineteenth Century was an era charged with a fierce competitive spirit among the denominations. There was little or no cooperation among the churches. Indeed for the

\* "They Called Him Father"—Bachmann, p. 76. \*\* Ibid. p. 78.

most part the attitude was often one of hostility. At times they did not even speak kindly of one another. The Methodists called the Lutherans "cold, name-Christians" and the Lutherans retaliated by characterizing them as "shouting Methodists." They vied with one another for the mastery and did not hesitate to steal members from each other. The Lutherans were regarded by the Methodists as legitimate objects of conversion. Their attitude was reflected in the words of Peter Cartwright in his Autobiography, "Many who were Catholics, Lutherans, rationalists and infidels were happily converted to God."

Against such forces the little congregation of Lutherans struggled to survive. One man stood between them and utter defeat. That man was Martin Rizer. He had been confirmed by Pastor Butler in the first class of catechumens April 5, 1806. In the hands of God he became the tool by which the Lutheran Church was saved and new energy imparted to it. In his Autobiography "Father" Heyer has recorded for succeeding generations the story of Martin Rizer's devotion and fidelity to the Lutheran Church.

"Martin Rizer regarded it as his duty to keep holy the Sabbath Day and on Sunday to go where believing Christians assembled in the name of the Lord Jesus. After the Lutheran congregation was without a pastor, he frequently went to the Methodist Episcopal Church, but without intending to become unfaithful to his own church. But the proselyters were not satisfied that Martin Rizer simply attended their meetings; they thought he should renounce his Lutheranism and become a Methodist.

A local preacher, usually called Father Hendricksen spoke to him as follows one day; 'Martin, I see you attend our meetings regularly, but you ought to join our church entirely.'

'Father Hendricksen,' replied Martin, 'I am a member of the Christian Church, and belong to the Lutheran congregation; I consider it entirely unnecessary to join anywhere else.'

'But,' said Father Hendricksen, 'the Lutheran congregation is in a bad way; the few cold, name-Christians who call themselves Lutherans will not be able to maintain the congregation. You are a converted Christian and besides we would like to have you.'

'So,' answered the Lutheran deacon, 'there you sin against the tenth commandment which says—"Thou shalt not covet." Father Hendricksen let us consider the matter aright. Suppose that in one house there were two rooms full of people, and in one room there



were twelve lights, in the other only one. Now some one came from the brightly lighted room to take away the one light and place it in his room. Would not then the people in the one room be left in total darkness and those in the other room would not know they had more light than before? Could you call that well done?"

The old preacher was beaten; he clapped Martin Rizer on the shoulder and said: 'I understand, Martin, what you are driving at. You are right. Stay where you are, and let your light shine where the Lord your God has placed you.' And Martin Rizer stayed with the Lutherans in the old log church."\*

"Soon after this conversation, Martin Rizer to his great joy learned that the Lord Jesus had, through his Holy Spirit, awakened four fathers of families, four of the cold, Lutheran, name-Christians and had called to them: 'Return ye back-sliding children, and I will heal your back-slidings.' (Jer. 3:22.) These four men were John Sailer, Joseph DeLong, John Schuck and Jacob Russel. Each had taken the call to heart and they answered unanimously. 'Behold we come unto Thee, for Thou art the Lord our God.' For many years the people in Cumberland, who had been thus awakened, had immediately joined the Methodist Church. The above named four men took refuge with the Lutheran deacon and held their meetings and prayer-meetings alone as members of the Lutheran Church. They praised God with gladness and singleness of heart and found favor among the people. And the Lord added to the congregation daily such as were saved. If our Lutheran deacon, Martin Rizer, had not remained faithful to his Church; had he renounced his Lutheranism and become a Methodist, we would probably have no English Lutheran Congregation in Cumberland today. Had Martin Rizer joined the Methodists, the men who at that time were awakened would have followed him and our small flock would have been scattered."\* And then, "Father" Heyer added: "Brother Rizer had exceptional gifts in exhorting, singing and praying, as also in visiting the sick. He was a great help to a young and inexperienced preacher. Because of the office he honored the preacher, and instead of seeking his own honor he always exerted himself to uphold the influence and respect of the preachers among the people and to advance the interests of the congregation. Pastor and deacon walked hand in hand and the Lord blessed and prospered their efforts."\*

\* "Autobiography"—Heyer.



At the annual meeting of the Ministerium of Pennsylvania held in Harrisburg, Pennsylvania, in 1818, a petition was presented, signed by Martin Rizer, John Sailer, Joseph DeLong, John Schuck and Jacob Russel, members of Christ's Lutheran Church of Cumberland, Maryland, requesting "the Reverend Synod to send them a pastor who could preach in both English and German."\* When the matter was brought up for discussion it was found that comparatively few could preach in both languages, and of the few, not one was inclined to accept a call to Cumberland. To that meeting of the Ministerium had come Rev. J. F. C. Heyer, a licentiate of the Synod, who had been serving in the area of Meadville, in Crawford County, Pennsylvania. From his journal, which every licentiate was compelled to keep and hand in to the Synod, it was learned that Heyer could preach in both languages. The Ministerium directed him "to answer the petition in person, and, if no special hindrances existed, to take charge."\*

Reluctantly, for Heyer had been very successful at Meadville, and the congregation there wanted him to return, but in obedience to the direction of the Synod, "Father" Heyer turned his face westward toward Cumberland. Let him give his first impression. "Cumberland is a peculiarly situated town, located on the banks of the Potomac River and Will's Creek. It is surrounded by hills and mountains on all sides. The traveller does not see the town until he comes quite near. In the eastern portion of the town, on the right side of the road stood an old two-story block house. The upper windows were boarded shut. The whole had a repulsive appearance and when I was told that this was the Lutheran Church, I could form no favorable opinion of the congregation. The Church building had been begun more than twenty years ago during the pastorate of Rev. F. W. Lange and had never been completed. But in spite of this the Lord had an important field of labor for me here. A door was opened to me and I labored with blessing in Cumberland and the surrounding country for six years."\*\*

The condition into which the congregation in Cumberland had lapsed during the years without pastoral care, was well nigh desperate. "Upon my arrival" wrote Heyer "I went into conference with the brethren who had petitioned the Synod for a Pastor. On the Sabbath I preached in the town and in two country congregations. I found among the people many souls longing for salvation,

\*Documentary History of Ministerium of Pennsylvania." \*\* "Autobiography"—Heyer.

who earnestly desired the pure milk of the Gospel. Many of them had in them the marks of a lamb of Jesus, for they heard the voice of the Good Shepherd; they recognized His voice and followed Him and from strangers they fled away. But without a Shepherd ordained by the Holy Ghost they could not have remained long in the fold. Those who desired to have them for themselves would have drawn them away. This conviction as well as my deep desire to help these good brethren who had remained faithful to our Lutheran faith, induced me to accept the call which they extended. An agreement was soon reached and I promised to return to Cumberland with my family as soon as I could set in order my affairs in Crawford County.”\*

It was perhaps late in October or early in November when Pastor Heyer moved to Cumberland. The charge then consisted of the town church and two country congregations, no doubt Union on the Bedford Road and Wellersburg. Evidently the salary promised was not very large for Heyer said “to save expense I kept no horse but travelled about on foot.”\* It is hard for us to visualize or appreciate the hardships endured by men like Butler and Heyer as they exposed themselves to the rigors of winter and the heat of summer to plant the church in those early days. “Once” Heyer wrote: “it happened that I spent the whole night in a hilly country under the open sky. As is related of the Patriarch Jacob so did I also. I took a stone and put it for my pillow and lay down in that place to sleep. But the ladder reaching to heaven I did not see for I was tired with much walking and slept without dreaming. Not long after this I received a saddle horse with saddle and bridle, the gift of some good Christian friends. This removed some of the weariness of travel but it also added to my field. It grew until finally I was serving an area eighty miles long and thirty miles wide. Many Lutheran pastors now live in the district where at one time I alone was “*episcopus regionarius*.”\* (bishop of the region).

“My English sermons at first attracted no special attention,” said Heyer. From other sources it has been ascertained that his use of the English language in those early days was somewhat limited. Those who had been making deep inroads on the little Lutheran Congregation had no fear of the “little German” as they called him. “But gradually through diligence and practice and the fine assistance of Mary [his wife] I attained greater proficiency.

\* “Autobiography”—Heyer.

The audiences increased in size. The church was filled to overflowing. The people were curious to hear this strange preacher. More than that they were hungering for the strong meat of the Gospel, of which they had tasted so little and so seldom. The crowds came to us, and the people said: The light is removed from the place in which it formerly stood.”\*

How many members comprised the congregation of Christ's Church, in the fall of 1818, when Rev. J. F. C. Heyer became pastor cannot be determined. It is known that five men remained faithful to their confirmation vows, and it can be assumed with some degree of certainty that the families of these five men were faithful also. He held his first communion January 17, 1819, at which service twenty-five communed. In July of that same year thirty-seven persons were confirmed, “after due instruction”, and received into membership. January 2nd., 1820, twenty-four were confirmed and on May 21, 1821, fourteen were received by Profession of Faith and thirteen by the solemn rite of confirmation. Pastor Heyer was exceedingly modest. In the “*Kirchen Buch*” he wrote “Not unto us O Lord, but unto Thee be all glory for the increase of Thy Christian Church. It is by Thy grace that we are what we are, and all praise and glory belong to Thee. Add unto Thy church daily such as shall be saved.” After recording the names, he added the prayer: “May the above named brethren hold fast and improve what they have got and let not Satan rob them of it. Amen.” Communion services were held in connection with these services of reception, the number of communicants averaged one hundred and thirty.

The success of Heyer was the signal for “the revivalists” to go into action on a more intensive and extensive scale. Class-meetings, prayer meetings and camp meetings were held in an effort to win back what Heyer had gained. The battle raged and at times it seemed as if “the revivalists” might succeed. The pastor talked the matter over with his good deacon, Martin Rizer but it was Mary Heyer, the pastor's wife, who provided the solution. “Why don't we have revivals too?” she asked. It was a happy suggestion. Heyer replied measure for measure. He organized a Sunday school, held prayer meetings and with great resourcefulness introduced a type of revival which he describes in a letter to the “*Religious Remembrancer*.”

\* “Autobiography”—Heyer.



“Dear Editor: Having witnessed the good effects which result from revivals in religion, I am induced to communicate the following facts.

On the second Thursday in June 1819, it pleased the Lord to pour out His Spirit upon some of the catechumens. It was a day long to be remembered with gratitude and praise. From this time on most of my young people paid the greatest attention to religious instruction. The awakening became more general among them. Thirty-seven of them made general profession of religion and were admitted to the table of the Lord after having been confirmed. On that morning I preached from Luke 8: 4-5. All present were moved; many allowed they had never witnessed a more affecting scene. The Lord was verily in the midst of us. From that time on the congregation began to wear a different aspect. Our prayer meetings were crowded and solemn. The young people who were admitted to the Church formed a praying society and meet on Saturday nights. Many appear under serious impressions. It is remarkable that the arrows of the Almighty were aimed at some of the most wicked characters in this place. They now rejoice that the Lord hath snatched them. Let it suffice to say that the change among young and old has been great and visible.”

“F. Heyer.”

Heyer’s work consisted not only of winning souls, though that was his first and paramount task. He loved God’s House, and he felt that it should be kept in such a condition as to reflect honor upon God and the congregation. When he first rode into Cumberland the dilapidated condition of the building in which the Lutherans worshipped had led him to remark, “I could form no favorable impression of the congregation.” Evidently he believed what some one later wrote. “The condition of the Church Building is the weather vane of the congregation’s love to God”. Having gathered together a congregation, he set them to work to complete the Church building. More than twenty years before it had been erected. Lack of funds prevented its completion. Heyer wrote in his Autobiography at the completion of the work, “We have finished the church on the inside and built a new pulpit. A tower has been erected at the front of the church in proportion to the dimensions of the building, so that now the building has a more churchly appearance both on the inside and the outside. Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being



the cornerstone, our congregation grew into a holy temple unto the Lord".\*

In 1819, the annual meeting of the Ministerium of Pennsylvania was held in Lancaster. To that meeting Heyer rode on horseback to receive ordination at the hands of that body. At the closing session of the Synod he was requested to visit some districts in Kentucky and Indiana, to provide the Lutherans in that section with the Word and the Sacraments. At first he refused but when the Synod insisted he consented only on the condition that during his absence the congregations in and near Cumberland should be served regularly. Heyer had seen the ill effects of no pastoral care. He had labored hard in his charge to put it on the upgrade and he did not want it to deteriorate. It was with characteristic courage that, while ordained but a few hours, he was true to his convictions. He won his point and the Synod appointed Pastors A. Reck of Winchester, Virginia, D. P. Krauth of Shepherdstown, Virginia, and B. Kurtz of Hagerstown, Maryland to supply the congregations during his absence. These men were the outstanding preachers in the vicinity at that time, and the congregation at Christ's Church had the opportunity of hearing some of the best preaching of the English Lutheran Church in America. An amusing incident is related in this connection. The congregation used Watt's collection of Hymns, which furnished Rev. D. P. Krauth occasion to remark jokingly, "It seems I shall today sing Presbyterian and preach Lutheran".

The continued growth of the congregation gave the Lutherans the courage to entertain the Synod of Maryland and Virginia in its session of 1822. This Synod had been organized in 1820 and the Cumberland Church had been received into it in 1821. Just why Christ's church was not represented at the organization of the Synod of Maryland and Virginia must remain a conjecture. It may have been because of Heyer's loyalty to the old "Mother Synod", the Ministerium of Pennsylvania or it may have been that some Providence prevented Heyer from attending. "The meeting of the Synod in our midst was a great benefit and blessing to the congregation. Among other business transacted by the Synod, the church Constitution, since recommended by the General Synod, was discussed item by item. S. S. Schumucker and B. Kurtz took a specially active part in the transactions. The Rev. Dr. D. Kurtz of

\* "Autobiography"—Heyer.

Baltimore was also in attendance. He preached on Sunday afternoon and those who had not forgotten the German mother tongue listened to him with keen attention, and took his sermon to heart. It was something new for the people in Cumberland, to see so many Lutheran preachers together and the Synod made a very favorable impression on the town and surrounding district. From that time on Lutheranism spread even more and more in Allegany County".\*

During those years it seemed desirable and practical that a kind of union should exist among Christian denominations in Cumberland. The families belonging to the Presbyterian and Episcopalian Congregations were too few to be able to build churches of their own. They were inclined to join in with the Lutherans rather than the Methodists. At the celebration of the Holy Communion the members of these churches communed with the Lutherans and a kind of union grew up which was by no means strictly Lutheran, Presbyterian or Episcopalian. Circumstances brought it about and the union existed before any one was clear about it. Many thought as some one later set down in the couplet:

"Let names and sects and factions fall  
And Jesus Christ be Lord of all".\*

"Father" Heyer wrote: "As long as I lived in Cumberland no difficulties grew out of this arrangement, but it was afterward shown that the time had not yet come of which we read in John 10: 16. 'And there shall be one fold and one Shepherd.' The Episcopalians and Presbyterians have since built their own churches".\*

"In the Wellersburg Congregation" continued "Father" Heyer, "nine miles north of Cumberland no such conglomeration existed. 'Father' Giese of Berlin preached on the Reformed side and each of us tended the flock entrusted to him. But at the Glades Congregation some sixty miles west of Cumberland, where I preached once every six or eight weeks, we went a step further even than in Cumberland. In order to unite the inhabitants of the entire district into one congregation a Church Council was elected consisting of two Lutherans, one Reformed and one Presbyterian. The Presbyterian elder was a son of a well known New England Theologian who upheld the strictest Calvinistic views, but the son who lived in the Alleghanies laid no special stress on these doctrines and lived a quiet life. From this small congregation, three men, A. Weils, S. Weils and G. Schaffer, were afterward called to the Lutheran ministry.

\* "Autobiography"—Heyer.

One of them I baptized and one I confirmed. I am now a stricter Lutheran and would not recommend such procedure. More harm might come out of it than good. Fortunately in these cases the men were kind hearted and reasonable".\*

A glimpse into the spirit and attitude of the Christian settlers can be had from the following incident. "In the fall of 1822 scarcely any apple trees had borne fruit near Cumberland, but the fruit trees had borne plentifully in the Glades Congregation. Mr. Hopkin's, the Presbyterian Elder mentioned above, kindly wished to supply my family with apple butter and I was to take it home with me on Monday. I had stayed with a neighbor and on Sunday evening I went over to Mr. Hopkin's by moonlight. When I came to the home, I found the family busy peeling apples and cooking apple butter. This greatly surprised me. But Mr. Hopkin's was not at all embarrassed. He gave me his hand and said: You will think us poor Christians because you find us at this work but I can give you a satisfactory explanation. From sunset on Saturday to sunset on Sunday is our weekly rest day. The fact is well known to my neighbors that in my family the work of the week ends Saturday evening. On the other hand we do on Sunday evening what other conscientious Christians would not begin until after midnight. I hope you will not despise our apple butter on this account. And I did not. It was very good".\*

All was not sunshine. Days of sorrow came. In 1822 Cumberland was visited by what "Father" Heyer called "intermittent" fever. Not a family escaped. In the winter it abated a little but during the summer of 1823 it raged worse than before. He wrote: "my whole family was sick. For several months I was unable to attend to my duties regularly. Our youngest, Charles G. Henry, the Lord took to himself. Upon the advice of the physician we moved ten or twelve miles from Cumberland into the mountains where people are never attacked by this fever".\* The "intermittent" fever spoken of by "Father" Heyer was doubtless malaria and the carrier was the mosquito. Men in those days knew nothing about the role the mosquito played in spreading the contagion. They moved to the higher grounds where, though they failed to notice it, there were fewer mosquitos.

In 1824, "Father" Heyer received a call to Somerset, Pennsylvania. He accepted the call and moved to that town. Speaking

\* "Autobiography"—Heyer.



of his departure he wrote: "As I had left the people of Meadville in friendly wise some six years before, so now also peace and harmony reigned in the Cumberland congregation".\* Forty years afterward "Father" Heyer visited the congregation which he described as "dear to me". Rev. A. J. Weddell was the pastor and the congregation was in a flourishing condition. Many of the brethren were still on their "earthly pilgrimage" but "dear Brother Martin Rizer" had entered the joy of his Lord".

If ever a congregation had visible evidence of the fulfilment of the promise of God, "I will gather the remnant of my flock and will bring them again into their fold and they shall be fruitful and multiply. And I will set shepherds over them and they shall fear no more nor be dismayed", (Jer. 3-4) that congregation was Christ's Lutheran Church, Cumberland, Maryland. In Martin Rizer and his four brethren there existed a remnant of the flock. Scattered, discouraged, driven about by various winds of doctrine and practice God gathered them together into the fold, the old log church. And to them he brought a true Shepherd in the person of "Father" Heyer. Truly the hand of God was manifest in his coming. A less devoted, less consecrated, less capable pastor might have become discouraged or have been unable to cope with the tremendous obstacles that were present. In the same spirit that afterward sent him three times across the ocean to India, he went to work, strove valiantly and God crowned his efforts with victory. The struggle to survive had ended. Christ's Church had recovered from her backslidings, to live on even until now.

\* "Autobiography"—Heyer.



## CHAPTER VII

### THE CHURCH IN THE TOWN

According to the census of 1830, Cumberland had grown to a town of 1162 inhabitants. The growth of the town and the advent of a new pastor in the person of Rev. Henry Haverstick seem to have provided the necessary impetus for a more orderly procedure on the part of the congregation of Christ's (St. Paul's) Lutheran Church. Rev. Henry Haverstick came to Cumberland direct from the Theological Seminary at Gettysburg, where the necessity of conducting the affairs of the congregation according to the rules of the church and the desirability of preserving adequate records of the business of the church, had been impressed upon him. Accordingly, from the beginning of his pastorate there exists a set of minutes containing the record of the acts and actions of the Vestry and the congregation. That was a long step forward, when compared with the practice of Pastors Lange, Butler and Heyer who jotted down at sundry times and at various places in the "*Kirchen Buch*", outstanding events and happenings in the life of the congregation.

It is no surprise, therefore, to read of the calling of a Congregational Meeting for the purpose of electing a Vestry, "agreeable to Chapter III, Section VI of the Formula for the Government." The "Formula of Government" referred to was the general "Formula for the Government and Discipline of the Evangelical Lutheran Church" and not a specific document of Christ's Church. At this meeting, the following were chosen "the Vestry to transact the business of Christ's Lutheran Church. Elders: Martin Rizer Jr., and John Miller of Jacob. Deacons: Emanuel Easter, Thomas Dowden, James Moore (of the Presbyterian Church) and Martin Rizer of M. These brethren were then inducted into office, in the presence of the congregation, according to the established usages of the Lutheran Church."\*

Impressed by the orderly manner in which the new pastor had begun, two days later, Tuesday November 3, 1829, the Vestry met and adopted a set of rules.

\* "Minutes of Vestry." November 1829.

## RULES AND REGULATIONS FOR THE GOVERNMENT OF THE VESTRY OF CHRIST'S LUTHERAN CHURCH

Art. I. Every meeting of the Vestry shall be opened and closed with prayer by the President or at his request by any other member.

Art. II. The Stated Meetings of the Vestry shall be quarterly, upon the first Tuesday in November, February, May and August: yet Special Meetings may be called as provided in Chapter IV, Section IX of the Constitution.\*

Art. III. At the first meeting after each regular election, after having chosen a President, Secretary and Treasurer, the Vestry shall divide itself into three committees viz:

1. A Committee to watch over the spiritual welfare of the Church in connection with the Pastor.

2. A Committee to superintend the burial ground, to issue orders for breaking ground and opening graves.

3. A Committee of general supervision. A suitable person shall be elected or appointed to act as Sexton of the Congregation.

Art. IV. The President\*\* shall preside in all meetings of the Vestry when present; when absent or in case of a resignation a President shall be chosen "pro-tem." He shall sign all orders for money upon the treasury.

Art. V. The Secretary\*\*\* shall keep a fair record of all proceedings of the Vestry and all Congregational Meetings in a book provided for that purpose. He shall also take care that a fair transcript be made and kept of the Formula of Government and Discipline of the church; and of any other rules for this or similar purposes.

Art. VI. The Treasurer shall have charge of all monies received and belonging to the congregation. He shall note down the amount of each collection at every time of public worship in a book kept in the church for that purpose. But he shall also keep another book, in which a proper account shall be opened with the congregation upon the regular plan of Debtor and Creditor. He shall present the Vestry a semi-annual account of all monies received or expended. He shall, also, pay out of the funds in his hands, all orders signed or endorsed by the President.

\* Note—The Constitution here referred to was the "Formula for the Government and Discipline of the Evangelical Lutheran Church", not a specific Constitution of Christ's Church.

\*\* A Layman. \*\*\* Always the Pastor.

Art. VII. The Sexton shall attend to the ringing of the bell for public worship, at funerals and other occasions when directed by the Vestry. He shall take care that the Church be regularly cleaned and the general comfort of those who attend Divine Worship be provided for. He shall attend to the opening of the graves under the direction of the Committee to superintend the burial ground and other duties as the nature of the case may demand. (Later he was charged with the responsibility of "keeping order" during the period of worship). For his services he shall receive, yearly, the sum of Ten Dollars. He may be appointed as often as the Vestry deem proper.

Art. VIII. The First Committee shall be composed of the Elders of the congregation. Their duties are prescribed in Chapter III, Section VI of the Formula of Government, viz; "It shall be the duty of the Elders to aid the Pastor in administering the government and discipline of the church; to endeavor to preserve peace and harmony among the members; to visit the Sabbath School and promote the religious education of the members of the church; to visit the sick and afflicted and aid in the performance of such other duties as are incumbent on the Vestry."

Art. IX. The Second Committee shall attend to all requests for opening graves, and use of the burial ground. All requests for these and similar purposes must be made to at least one member of the Committee and if there be no impediment in the way, orders may be issued to the Sexton without conference with the other members of the Committee.

Art. X. The Third Committee shall attend to the purchase of all necessities for the church, such as lights, fuel and emblems for the Lord's Supper etc; the repairs in and about the building and other similar concerns.

Art. XI. The privilege of depositing the dead in the burial ground shall be confined to those persons with their families, who are subscribers to the resident Pastor, except:

1. The extremely poor, of whose case the Committee for superintending the burial ground shall be the sole judges.

2. Regular members of the Church.

3. All others shall pay into the Treasury, one dollar for the use of the ground and fifty cents to the Sexton for ringing the bell.

Art. XII. If at any time the bell be merely rung at the time



of the funeral, the Sexton may, at his discretion exact fifty cents for services thus rendered.

Art. XIII. Application for the use of the church by clergymen of other denominations, or for any other purpose whatsoever, must always be made to the Pastor of the Church, or in his absence, to the Committee appointed to superintend the spiritual concerns of the congregation.

Art. XIV. The Sacrament of the Lord's Supper shall be administered, at least, twice a year, viz; in the month of October and at such time in the spring as may agree with the regular season for Confirmation. But it may, also, be administered at such intermediate times as the Pastor may deem expedient.

Art. XV. At the opening of every meeting of the Vestry the minutes of the preceding meeting shall be read.

Art. XVI. These rules may be altered or amended at any stated meeting of the Vestry by a vote of two-thirds of the members present.

The Vestry organized as follows: President, Martin Rizer Jr.; Secretary, Rev. Henry Haverstick; Treasurer, Emanuel Easter; Sexton, Martin Rizer of M. The President appointed the following Committees: First Committee, Martin Rizer Jr., and John Miller of Jacob; Second Committee, Martin Rizer of M. and Thomas Dowden; Third Committee, Emanuel Easter and James Moore. About that time the owners of the lots that bordered on the property of the church began to erect buildings on them. Evidently they were not careful to stay within the limits of their own properties for on March 30, 1830, a committee of the Vestry was appointed to have made a "resurvey of the church property and to take all prudent but efficient and necessary measures to prevent and remove all encroachments upon the same." Six months later the committee reported that the work "had been attended to."

October 13, 1831, the Synod of Maryland and Virginia held its annual meeting in Cumberland. The opening sermon was preached by the President, Rev. D. F. Schaeffer D. D. after which the Sacrament of the Lord's Supper was administered to the members of the Synod and about one hundred friends. The pastor *loci* was assisted by Rev. D. F. Schaeffer.

Rev. Henry Haverstick, with a view of better preparing himself for the work of the Gospel Ministry by a period of study at the University of Halle, Germany, resigned September 14, 1832 after a



ministry of three years. The relationship between pastor and people had been most pleasant and happy as was indicated by a resolution adopted at the last meeting with Pastor Haverstick.

“Resolved that, as in the providence of God the time of separation with our pastor is at hand, we place it upon record that we separate upon terms of perfect brotherly love and harmony; and we add our prayers for the future success of our pastor in the ministry.”

The Vestry extended a call to the Rev. John Kehler of Madison, Virginia. He accepted the call and took charge January 3, 1833. Three months later a terrible calamity befell the town of Cumberland. On Sunday morning April 14, 1833 a fire broke out on Mechanic Street and before the flames were brought under control seventy-five houses and business places had been destroyed and many of the citizens were rendered homeless. At a meeting of the citizens of Cumberland held in the Court House April 15, 1833, a committee was appointed to ascertain the number and description of the sufferers.

At a later meeting of the citizens the committee reported: “All the taverns, and all the stores in the place, but one, are now in ashes; about thirty flourishing mechanics, all in prosperous business, have been reduced to ruin, and their families left without shelter to cover them. The three physicians of the town have lost nearly all their property and medicines. It is believed that two thirds of the inhabitants are houseless. The value of property destroyed, the committee has estimated to be \$262,000.”\*

Christ’s Lutheran Church escaped the ravages of the conflagration, but many of its members lost everything they owned. Immediate steps were taken to relieve the suffering occasioned by the fire. Contributions were received from all parts of the country and representative men were sent to various cities to solicit funds for the relief of the distressed and suffering. Rev. John Kehler was chosen as a solicitor, as is indicated by the resolution of the Vestry May 6, 1833.

“Whereas our pastor, Rev. John Kehler, at a meeting of the citizens in Cumberland recently held, for the purpose of making arrangements to relieve the distresses of the suffering of said place, occasioned by the late fire, was appointed agent to visit the cities and principal towns to solicit gratuities, and as his appointment to

\* “History of Cumberland”—Lowdermilk.

said duties will necessarily require his absence from his congregation for some length of time, Therefore be it:

"Resolved that we, the Vestry of the Lutheran Church in Cumberland approve of said appointment, and that we will use our utmost endeavors to promote the interests of our congregation during his absence; that we will regularly attend and conduct the prayer meetings on Wednesday and Sunday nights.

"Resolved, further, that the Elders apprise by letter or otherwise the other congregations in connection with the Cumberland Congregation of the cause of our pastor's absence."\*

During the ministry of Pastor Kehler, the church now known as "Bortz" Church, a few miles north of Centreville, Pennsylvania, was organized. Rev. John Kehler preached in a schoolhouse August 19, 1834 and administered the Holy Communion to four people, viz: "George Bortz, who deeded the ground for the church for five dollars, Catherine Wertz, Eve Cessna and Christina Whip."\*\* For three years Rev. John Kehler preached once each month on a week day. "On Tuesday last, August 13, 1835, the corner stone of a new Lutheran Church was laid in Cumberland Valley, seventeen miles from Cumberland, Maryland and thirteen miles from Bedford, Pennsylvania. The building is to be 30 by 34 feet. Brother Yeager of Bedford delivered an appropriate discourse from Isa. 28: 16. The congregation that attended was large and attentive and we trust that some good was done. Twelve months ago the Lutherans had scarcely a name or place in Cumberland Valley. Through the efforts of Brother Kehler of Cumberland, who began here a year ago, and the blessing of God, the congregation now numbers thirty members, and the prospect of increasing is highly flattering."\*\*\*

In the year, 1834, an effort was made to purchase a new bell. A committee, consisting of "William Inglehart, Daniel Blocker, Alexander King, Jonathan Butler and William Houck" was appointed to "start a subscription forth with, to secure funds for the purchase of a new bell." At the same time Jonathan Butler and James Carleton were directed to write to Philadelphia "in order to learn what a suitable bell could be obtained for" and Martin Rizer Jr. was directed to write to Pittsburg, "on the same subject". Some months later at a special meeting of the Vestry it was "resolved to purchase the bell in Pittsburg and that the weight of the bell be two hundred pounds." The committee that had been

\* Minutes May 1833.

\*\* "History of the Allegany Synod"—Carney. \*\*\* "Lutheran Observer"—August 28, 1835.

appointed to obtain the subscriptions for the new bell was directed "to collect the money subscribed and pay it over to the Treasurer." Evidently the brethren did not accept the responsibility for a new committee, consisting of "J. Miller and G. Blocker, was appointed to act in the place of the former committee and collect the money." Three months later it was "resolved that the old bell be not disposed of until we ascertain whether we can succeed in purchasing a new one". And there, the matter rested. The author's guess is that the new bell was not purchased and that the old bell that called the worshippers together in the first years of the congregation now hangs in the tower of the present church building.

January 1, 1838, Rev. John Kehler organized the German Lutheran Church in Cumberland. The detailed account of that organization will be given in a later chapter. In the fall of 1838, the Synod of Maryland met for the third time in Christ's (St. Paul's) Church. That the comfort of the visiting pastors and delegates might be assured, as early as March 1838, a committee was appointed to ascertain what families would entertain them in their homes. At the meeting of the Vestry immediately preceding the convening of the Synod, Jacob Rizer was appointed chairman of a committee "to conduct the delegates to their places of abode." A sum of money was appropriated "to purchase oats for the preacher's horses" and "a man was hired to attend the horses so that the pastors can give their full attention to the business at hand." The only further record of the meeting of the Synod was the celebration of the Lord's Supper at which time eighty-three persons communed, in addition to the members of the Synod.

This era was one of strict church discipline. Conferences were held with those who desired to affiliate themselves with the church, with a view to ascertaining their reason for uniting. Catechumens were subjected to a public examination before being confirmed. Under date of June 24, 1831, the following minute was recorded:

"This evening the Vestry met in the church for the purpose of witnessing a public examination of the class of catechumens upon the various points of Christian doctrine embraced in the private instructions of the Pastor. After suitable religious exercises, the several members of the class passed through the requisite examination and the pastor was instructed to admit them, on Sunday next, to the privileges of the Church by the solemn rite of confirmation." The names of the class were then recorded.



Not only was great care exercised to see that only worthy persons were admitted to church membership but disciplinary measures were taken against the members who were unfaithful to their vows and who were accused of conducting themselves in a manner "unbecoming a Christian". They were cited to appear before the Vestry, their cases were reviewed and if found guilty, they were excluded from the communion for a period and, in some instances, their names were stricken from the Church Roll.

The Vestry was just as diligent to use its private and corporate influence to foster, preserve and nourish the tender branch of faith and to protect the membership from attacks of evil. Sometimes these attacks came from within the members themselves, through appetite. A committee was appointed, consisting of the two Elders, and they were instructed "to call upon Brother —— and in a Christian and fraternal manner exhort him to abandon a practice to which he has become addicted." Evidently others were not entirely free from blame for after taking the above action a resolution was adopted calling upon "each member of the Vestry to esteem it a sacred duty to so conduct himself as not to become a stone of offense and to give himself to the task of promoting vital piety among the members of the Congregation."

Sometimes these attacks came from within the membership. An interesting episode, in which one member of the congregation had made defamatory remarks concerning another member came before the Vestry. After due deliberation and examination of witnesses the Vestry disposed of the matter by addressing the following letter to the accuser:—Mr. "X". The accused will be designated as Mr. "Y".

"Dear Mr. X."

"At a regular meeting of the Vestry, it was resolved that a letter be addressed to you, requesting you to make oath or affirm either to Mr. 'Y's' innocence or guilt. Anything further we have no right to demand. What we request, you ought to do:

First, on account of Mr. 'Y's' family. If he is innocent why not come out and relieve the mind of his family, who you may easily imagine are greatly distressed.

Second, on account of his parents and brothers and sisters. If Mr. 'Y' is innocent why bear their frowns and insults? Why have the finger of scorn pointed at him if his innocence can be proved.



Third, on account of the church to which Mr. 'Y' and you belong, and the responsible position he occupies in the church. You can form no idea what an injury the report has been and still is to the church. The church is bleeding at every pore. The enemies of the church and of religion appear to exult in it.

In view of these considerations, we entreat you to take the step just alluded to, make oath to Mr. 'Y's' innocence or guilt as the case may be. You are acquainted with the nature of an oath. Let its solemnity and importance be duly impressed on your mind, in the step you are about to take. You have sinned and we all truly regret it, but let not this error into which you have fallen, make you regardless of your religious duties. If you seek forgiveness earnestly, with a repenting and believing heart, the Lord will forgive your departure from the path of rectitude and you may yet become a pious and devoted christian which is the sincere wish and ardent prayer of the undersigned members of the Vestry of the Lutheran Church of Cumberland."

Martin Rizer, Jonathan Wilt.

Jonathan Butler, John Wolfe.

P. S. "In your letter you pronounced Mr. 'Y' innocent. This however will not satisfy the public and nothing but an oath from you will do so."\*

Sometimes these attacks were made by men outside the church. Always in instances of that kind, the Vestry came to the defense of the congregation's membership. An instance of that kind is recorded in the minutes.

Mr. ——— a prominent citizen of Cumberland, in one of the village stores, accused a member of Christ's Lutheran Church of lying upon two or three occasions and of "using his profession of religion as a cloak to hide his lying." He threatened to have the member of the church "up before the Vestry, have him put out of the church and place him on a level with himself."

The attention of the Vestry was called to this attack on a member of the congregation. A meeting was called and two witnesses who had heard the accusation were summoned to appear before that body. These witnesses were asked if the attack had been made and if they would bear witness to that effect. When they answered in the affirmative they were thanked for coming and dismissed.

\* Minutes. February 1839.

The prominent citizen was then asked to appear before the Vestry and substantiate his charges. When he failed to appear, the Vestry prepared a statement recounting their action and gave the so called offending brother a clean bill of health. When offenders were found to be guilty, however, they received little consideration. Again and again the sentence is recorded: "Resolved that Mr. \_\_\_\_\_ for conduct unbecoming a Christian, be and he is, hereby suspended from Church membership and that his name be stricken from the list of members of the church and that the pastor be instructed to apprise him of this action."

Pastor Kehler kept very complete and accurate records. At the close of each Synodical year he totaled the number of Communicants, Confirmations, Baptisms, Funerals and Marriages. At the close of his ministry he compiled the summary thus:—

"The aggregate amount of my ministerial labors in the district from January 3, 1833 to November 10, 1840 about two months less than eight years:

|                               |      |
|-------------------------------|------|
| Administered the Communion to | 3224 |
| Confirmed                     | 219  |
| Baptized                      | 473  |
| Funerals                      | 146  |
| Marriages                     | 149  |

## CHAPTER VIII

### THE CHURCH BECOMES LUTHERAN

From the date of its organization the Lutheran Congregation did not use the church building exclusively. However, in no sense of the word was it a "community church" in which all the congregations had equal rights or indeed any rights. The church building was used as a place of worship by at least three denominations but only with the permission of the Lutherans. "Out of brotherly love" wrote Rev. F. W. Lange in the original document, "the Lutherans granted the privilege of worshipping in the church building to the German and English Reformed Congregation, so long as it conducted itself in a becoming manner, that is peaceably, or until it can have a church of its own."

The word Reformed (*Reformirte*) is not to be confused with the denomination that now bears that name. That denomination did not have an organization in Cumberland until 1867. Prior to that date preaching services by ministers of that denomination had been held occasionally in the Presbyterian Church on Liberty Street. In 1872, the Reformed Congregation purchased the above named church from the Presbyterians. It is doubtful if the Reformed Church had an organization in Lange's day. "Father" Heyer wrote in 1818 "the old members of the Reformed Church are all dead and new members there are not."\*

The "English Reformed," referred to by Pastor Lange, were the Presbyterians. When Pastor Lange and later Pastor Butler used the term Reformed (*reformirte*) they were using the term "theologically," not "denominationally." To a Lutheran from Germany, the Presbyterian Churches were simply the English edition of the *Reformirte* (Reformed) on the continent, that is, they accepted the Theocentric theology of Calvin rather than the Christocentric theology of Luther.

Title to the property always remained with the Lutherans who reserved the right to change these stipulations at any time. No services were permitted to be held by any congregation or by any pastor, "by what ever name they may call themselves without

\* "Autobiography"—Heyer.

the foreknowledge and consent of the pastor or a majority of the Vestry.”\* Another indication that the property belonged to the Lutherans was the suggestion that the congregation using the building “should in all fairness to the Lutheran congregation make a contribution to the Almoner (Treasurer) for the upkeep of the building.”\*\* Above all the Lutherans were charged with the necessity of maintaining their property rights and they were warned not “to alienate themselves from it either because of negligence or sheer caprice.”\*\*

From 1797 to 1799, the church building was used by the members of the Methodist Episcopal Congregation, after which time they moved into their newly erected church at the corner of Fayette and Smallwood Streets. In 1833, perhaps while repairing their own church, the Methodists again were worshipping in the old log church of the Lutherans. The minutes of the Vestry record an incident in which the Sexton of the Lutheran Church was taken to task for not opening the church for “our Methodist Brethren.” The matter was adjusted by a small increase in the salary of the Sexton.

Shortly after the Methodist Congregation moved to its new church at the corner of Fayette and Smallwood Streets, Christ’s Church (St. Paul’s) opened its doors to another sister denomination. This time it was to the members of the Episcopal “household of faith.” That denomination began to take the necessary steps in the organization of a congregation in Cumberland, in 1803. While it is not explicitly stated that the Episcopal Congregation worshipped in the log church belonging to the Lutherans, and while it is altogether possible that the congregation worshipped in the Court House, in view of what happened later it may be assumed that the Episcopalian Congregation worshipped in the old pioneer church at the corner of Baltimore and Centre Streets.

In 1816 or early in 1817, the Episcopalian and Presbyterian Congregations jointly subscribed a sum, in excess of \$2000, for the purpose of erecting a brick church on Fort Hill, the present site of Emmanuel Episcopal Church. The church building was to be owned and used jointly by the two congregations. The work of erecting the church was begun, but before its completion, due to certain legal difficulties, building operations ceased and the building remained in an unfinished condition until 1829, when building

\* “Original Document.” Church Book. \*\* Ibid.



operations were resumed by the Episcopalians who consecrated and used it for the first time, April 20, 1830. "During this time," writes Lowdermilk, "the Episcopalians had worshipped with the Lutherans."\* Whether that statement refers only to the period from 1818 to 1830 or the entire period from 1803 onward cannot be determined definitely. That they did worship in the Lutheran Church and were worshipping there as late as 1829 is indicated by the resolution adopted by the Lutheran Vestry:

"Resolved, that as long as the Episcopalian Congregation occupies the Lutheran Church, the Lutheran Vestry if present, shall take up the collection, but that when absent, it shall be the duty of the Episcopal Vestry so to do."

"Resolved further, that, eight dollars per year be allowed the Sexton for his services rendered to the Episcopal Congregation whilst it continues to occupy the Lutheran Church."\*\*

The Presbyterians enjoyed a much more intimate fellowship with the Lutherans than did the other denominations. Rev. Mr. Porter, principal of Allegany County Academy preached in the log church of the Lutherans as early as 1810 as did his successor, Rev. Mr. Hayes. The latter was succeeded by Rev. Mr. Kennedy, a Presbyterian preacher who taught school during the week and preached in the Court House on Sundays. The condition of the religious bodies in Cumberland was such that a kind of cooperation among churches was desirable and even necessary. Some of the denominations were so small that they were unable to build churches of their own. "After I came to Cumberland" wrote "Father" Heyer (in 1818) "an arrangement was made by which Rev. Mr. Kennedy and I should occupy the church on alternate Sundays."\*\*\* February 20, 1820 "Father" Heyer again wrote, "Rev. Robert Kennedy, Pastor of the Presbyterian Church joined with me in the celebration of the Lord's Supper."\*\*\*\* Whether this was a courteous assistance on the part of Rev. Mr. Kennedy or a joint celebration by the Presbyterian and Lutheran Congregations of the Holy Communion, cannot be determined as the names of the communicants were not recorded. The latter deduction undoubtedly is correct as the number of communicants (132) exceeded that of prior celebrations of the Sacrament by the Lutherans. The intimate relationship between the two congregations increased as the years

\* "History of Cumberland"—Lowdermilk. p. 462. \*\* "Minutes" Nov. 3, 1829.

\*\*\* "Autobiography"—Heyer. \*\*\*\* "Church Book."

passed, for in 1829, the Presbyterian Church had a representative on the Lutheran Vestry in the person of James Moore.

For a few years after the completion of the Episcopal Church on the site known as Fort Hill and during the early part of Rev. Mr. Raymond's ministry, the Presbyterian Congregation worshipped with the Episcopal Congregation. The year, 1836, found them back in the log church with their old friends, the Lutherans. The affiliation between the two congregations became more intimate than ever before after the return of the Presbyterians. From March 31, 1836 to December 18, 1838 the pastors and official representatives of the two congregations met in joint sessions to conduct the business of the church. During that period the Minutes of the Vestry were headed "The Vestries of the Presbyterian and Lutheran Churches met in the church at candlelight with the following members present."\* The members of the two Vestries served jointly on certain committees and the pastors of the two congregations "at their regular appointments" urged their respective congregations "to contribute liberally to the upkeep of the church building."\*\* The Presbyterian Vestry was given the right "to lift the offering when their minister officiated" but always with the proviso that the "money be turned over to the treasurer of the church [always a Lutheran] to defray the incidental expenses of the church, oil, fuel and such."\*\*

On December 18, 1838, the joint sessions of the Vestries of the two congregations ceased. No reason was given; indeed no mention is made of the separation. Just as at the beginning of their fellowship no cause was set forth for its existence, so at its conclusion it was simply accepted. It may be that the Presbyterian Church on Liberty Street, in the process of construction, had reached such a stage that it could be used as a place of worship. Or it may be that the German Lutheran Congregation, organized by Pastor Kehler January 1, 1838, was to be given the time formerly granted to the Presbyterian Congregation.

With the departure of the Presbyterian Congregation to their new house of worship on Liberty Street, began an era that may be described as distinctively Lutheran. From 1839 onward, save for a few "courtesy" services the church building has been used solely and entirely by those who were of the Lutheran household of faith.

\* "Minutes" March 1836. \*\* Ibid.

The question has been asked, how could all these congregations worship in one church building? Were there not difficulties and conflicts? No doubt there were but it must be remembered that such conditions were occasioned by necessity, not choice. The congregations were too small and too poor to erect church buildings. That the arrangement was not ideal can be seen by the fact that as soon as the congregations were sufficiently strong each congregation erected its own church edifice.

Then too, it must be remembered that Cumberland was not the sole appointment of the pastors. During the pastorates of Pastors Butler and Heyer, the Lutheran charge consisted of eight preaching points, some of them as much as sixty-five or seventy miles from the city. The same was true of the Episcopalian Rectors who in the early days, officiated at three other parishes in Allegany County; Cresaptown, Murley's Branch and Oldtown. The Presbyterians had no other preaching points. There were times, also, when the congregations were without pastoral care. At such times the membership of all the congregations accepted the ministrations of the pastor who was available, regardless of denominational affiliation, as was indicated by the Communion Service of the Presbyterian Congregation, June 8, 1806, held by Rev. John George Butler, a Lutheran pastor.

The original Lutheran Congregation that worshipped in the log church was not to be alone very long. The next recipient of its hospitality was of the same faith though of a different language. From 1836 to 1843 the population of Cumberland was augmented by an unusual number of immigrants from Europe. They had left their native lands because they were not in accord with the political policies that were in practice in their fatherlands. From those who had preceded them to the New World had come glowing accounts of the wonderful opportunities in the United States. They resolved to come and to cast their lot in the rapidly developing land known on the continent as America. They had not planned to settle in Cumberland but to join their friends farther west. However, when they found profitable employment, they remained. These immigrants were, for the greatest part, mature men and women with families and their resolve to reside in Cumberland permanently was of great advantage to the developing town. They were honest, skilled and law-abiding. They and their descendants have made a real and worth while contribution to the life of Cumberland.



A large number of these immigrants had come from Germany and those who were Protestants were Lutherans. Naturally they turned to the Lutheran Church at the corner of Baltimore and Centre Streets, for the nourishing of their spiritual lives. But the services there were largely in English, with only occasional services in German. In the first years of the congregation the services had been conducted in German. Pastor Butler introduced the English language and "Father" Heyer had increased the number of services in that language. German had not become extinct but the trend was decidedly in that direction. A few of the immigrants affiliated themselves with the existing Lutheran congregation as was indicated by the "rules" adopted by the Vestry regarding the privilege of burying in the cemetery.

"Frequent application having been made by foreigners [the immigrants, sometimes called Europeans] for the privilege of interment in our burying ground and this having been made known to the Vestry, it was agreed upon by the Vestry, that no foreigner be allowed the right of interment, provided he be not a member of the Lutheran church, or even if he be a member of the said church and contribute not to the support of the said church and its pastor, without paying the sum of *three* dollars. Those foreigners who are regular members of the Lutheran church and contribute to the support of the said church and its pastor shall be allowed the privilege of interment by paying the sum of *one* dollar."\*

Many of these Lutheran immigrants could not understand English and all of them yearned to hear the Gospel in the language of their childhood. They came to Rev. John Kehler, the pastor of the congregation, and besought him to preach to them in German. He agreed. Later his ministrations resulted in the organization of a German Lutheran Church: "January 1, 1838 I organized a German Lutheran congregation in Cumberland with the following members."\*\* He neglected, however, to record the names of the members. In fact, though continued references were made in the Church Book to the German Congregation, no roll of the membership was ever recorded. It may be that such a record was kept by the Germans. Some have felt that the wish was parent to the act and that no organization was effected. Subsequent events, however, which are recorded in the "Church Book" indicate that a German Lutheran Congregation was organized about that time.

\* "Minutes," September 1839. \*\* "Church Book."



Beginning January 30, 1839 and regularly thereafter, each six months, the Holy Communion was administered in the German language separate and apart from the Communion in the English language. The number of communicants varied from seventy-five to one hundred and twenty-five. Not all of the communicants were German Lutherans. The English Lutherans also communed as guests, as did members of other demoninations.

April 17, 1840, Good Friday, two Germans were confirmed. Into which congregation they were admitted, the English or German, is not indicated. May 15, 1841, seven were added to the German Congregation by the solemn rite of confirmation. The confirmands on that occasion were, Conrad Maaler, Augustine Stoer, Catharina Forster, Doris Schlichter, Anna Maria Hobrock, Maria Engel Hobrock and Louisa Stoer.

By December, 1841, the German Lutheran Congregation was organized to the extent that it had a Vestry. On the above date, "the Vestries of the German and the English Lutheran Congregations in Cumberland met in a special session at the house of Martin Rizer Jr., with the following members present: *English.* Martin Rizer Jr., Martin Rizer of M., Jonathan Wilt and Jonathan Butler. *German.* John A. Kolp, William Knost and Louis Zimmerman."\* The members of the two Vestries served jointly on committees from that date until the two congregations separated.

In March, 1842, William Knost was charged with the responsibility of gathering subscriptions in the town for the erection of a parsonage (which was not built) while Martin Rizer of M. was charged with a similar task in the country congregations belonging to the pastorate. When the committee was appointed to make a thorough examination of the old log church to ascertain if it could be repaired, Louis Zimmerman was the representative on the committee from the German Congregation.

In 1843, the German Congregation was given a regular assignment on the schedule of services. "German services shall be held every two weeks in the afternoon."\*\* The charge at that time consisted of four preaching appointments: Murley's Branch, Union (sometimes called *Zion*) on the Bedford Road and the English and German Congregations in Cumberland. St. Paul's Lutheran Church, Frostburg and the Union church at Wellersburg had separated themselves from the charge in 1843.

\* "Minutes." December 1841.

\*\* "Minutes." March 1843.

In 1844, the German Congregation assumed a share of the pastor's salary and the rent of the parsonage, a little more than one-fifth of the entire amount of these items. The English Congregation and the two country congregations (Murley's Branch and Union) contributed the remainder. The expenses that were incurred in the up-keep of the church building in Cumberland, repairs, fuel, janitor service, etc., were divided: two-thirds being supplied by the English Congregation and one-third by the German Congregation. That proportion was made on the basis of the number of services. At that time the English had morning and evening services on the Sabbath, the Germans had only an afternoon service. The relative size of the two congregations cannot be determined as no record was kept of the German membership. If the number of communicants can be accepted as a true measure, the German Congregation was the larger.

The story of the separation of these two congregations must be reserved for another chapter. About that time another problem confronted the Lutherans in Cumberland. The log church which had been the cradle and the nursery of many of the Protestant congregations in Cumberland had reached the stage where it was neither safe nor suitable as a place of worship. For a number of years the erection of a New Church had been under consideration. For various reasons the actual programme of building had been postponed. The time had come when it could not be delayed. To the erection of a New Church the congregations began to set themselves.



THE SECOND CHURCH





## CHAPTER IX

### THE NEW CHURCH

Two considerations led the Lutherans in Cumberland to erect a new House of Worship. First. The delapidated condition of the church building in which they were worshipping. The old log church, begun during the pastorate of Rev. F. W. Lange in 1794 and completed during the labors of "Father" Heyer had fallen into such a state of disrepair that it was no longer suitable as a place in which to worship God. Never a very pretentious structure, long use and lack of attention had brought it to the end of the road. Second, The Lutheran Church was overshadowed by the new church edifices that had been erected by its foster-children who once had worshipped in its walls. The Methodists had erected a new Brick church on Centre Street in 1816; the Episcopalian Congregation had erected a new church on Fort Hill in 1830 and in 1839 the Presbyterians had built a new church on Liberty Street.

It was not until October, 1836, that the matter of erecting a new church was considered by the Vestry of Christ's (St. Paul's) Church. At the regular meeting of the Vestry in that month it was resolved that "the Vestry of the Lutheran Church, in humble reliance upon the divine aid and with an eye on the liberality of the friends of religion, deem it expedient to make an honest effort, as soon as circumstances will justify the undertaking, to erect a House of Worship for the use of the Lutheran Congregation in Cumberland, Maryland."\*

To implement that resolution, a committee was appointed consisting of the pastor, Rev. John Kehler and two Elders, Jacob Rizer and Jonathan Butler, who were directed "to procure a book, start a subscription forthwith for the purpose of obtaining funds with which to erect said church."\* The subscriptions were to be paid in four installments: "the first installment in ninety days; the second, when the building was in progress; the third, in nine months; the fourth, October 1, 1837."\* No report was made by that committee. Evidently the response was below expectations. In June of the following year, the project was deferred, "until a favorable

\* "Minutes." October 1836.

change shall occur in monetary matters." That deferment was occasioned by "the panic of 1837," in which banks failed, factories and mills closed and nearly all trade came to a standstill. Thousands of workers were thrown out of employment and had no way of earning bread for themselves or their families. Under such conditions it was impossible to obtain funds with which to build the proposed church building.

That the deferment was regarded by the Vestry as temporary is to be seen in the action taken by that body on that same evening. "Resolved that a committee be appointed to prepare a notice for insertion in the Cumberland Papers, expressive of the view and determination of the Vestry in reference to the contemplated erection of a New Lutheran Church in Cumberland."\* Nothing further, however, was done during the remaining years of the pastorate of Rev. John Kehler.

With the coming of a new pastor, in the person of Rev. Jesse Winecoff, the subject of a new church again came before the Vestry for consideration. Opinion was divided among the members of the Vestry as to what was the proper course to pursue. Some wanted to repair the old log church, others desired to erect a new church. Finally, "after careful deliberation" a committee was appointed "to examine the old Church with a view of repairing and making it habitable." The committee made a thorough examination of the old church and reported that the building was in a "run down condition, unfit and unsafe for worship." It recommended that "temporary repairs be made to make it usable" but added that its "value as a house of worship was at an end." Whereupon "it was resolved, that since the old church is no longer sufficient as a house of worship, the subject of erecting a new one be henceforward agitated until the end, by the blessing of God, be accomplished."\*\*

The subject was agitated and was rendered more complex by the adoption of a resolution "to build a parsonage." At one meeting a committee was appointed to collect money for a new church. At another, a committee was appointed to gather funds for the erection of a parsonage. The situation was rapidly becoming chaotic when a congregational meeting was held and the following resolutions were adopted:

"1. That with the present prospect in view we proceed immediately to the building of a new church.

\* "Minutes," June, 1837. \*\* "Minutes," December 1841.

2. That the new church be erected to front on Baltimore Street and that a space of twenty feet be left in front of the church on Baltimore Street.

3. That there be an end gallery in the church.

4. That the church be seventy feet long and as wide as the lot will allow.

5. That there be a basement story in the church."

All resolutions dealing with the erection of a new parsonage were repealed and the project was abandoned. The money collected for the building of the parsonage was transferred to the treasury of the new church. The pastor, Rev. Jesse Winecoff, was instructed "to go abroad and solicit funds for the new church."\*

The following Building Committee was appointed to carry out the instructions contained in the above resolutions: Samuel Eckels, Henry Wineow, John Rabolt (Rabold), William Peterman and Jesse Magee. Gideon Butler was appointed Treasurer and William R. Beall, Secretary of the Building Committee. Daniel Saylor, Phillip Feagy and Daniel McClary were constituted a committee to collect the money subscribed for the new church. With that organization and the above instructions, building operations were begun.

In connection with the dimensions of the church an interesting story has been handed down from one generation to another. When the Vestry met to "stake off" the building they adhered to the instructions of the congregation, "seventy feet long and as wide as the ground will allow." One of the vestrymen thought that the church was too small and suggested that it be built larger. He was over-ruled by his fellow vestrymen. But he was not to be defeated in his purpose. He acquiesced and assisted his brethren in their work. That night, however, without a word to anyone, he returned to the church lot and moved the stakes forward ten feet. The change was not discovered until the builders were ready for the roof.

The corner stone of the New Church was laid in 1842, the year in which the Baltimore and Ohio Railroad was opened to Cumberland. Building operations continued until July 13, 1843, when they ceased, presumably because of lack of funds. At that time the Building Committee appeared before the Vestry and asked to be discharged, since work on the building was suspended. The request was granted "on condition that all bills and claims against the church be presented to the Vestry for examination and settle-

\* "Minutes," June 1842.



ment.”\* How far the building had progressed cannot be determined. No report of the expenditures or outstanding indebtedness was made to the Vestry, or, if made, was not recorded in the minutes of that body. It seems safe to believe that the physical structure had been completed and that the Auditorium or the room on the main floor, where the services of worship were held, had been finished to the extent that it could be used. No service of dedication was held, due no doubt to the fact that the entire building had not been completed.

The unfinished portions of the church were undertaken in sections and completed at various intervals as funds became available. On the same evening that the original Building Committee was discharged another committee was appointed to “gather funds and to complete the Lecture Room in the basement story of the church.”\* That room was completed “by the blessing of God,” and the labors of Martin Rizer Jr., and Emanuel Easter and on “Sabbath morning”, May 5, 1844, “the room was consecrated under the style and title of St. Paul’s.”\*\* (This is the first reference to St. Paul’s, the name by which the church is now known.) The room was used for Sunday School and the Mid-week Prayer Service. “Zion’s Room,” which cannot be identified, but which, undoubtedly, was that portion of the basement story which was used later by the Primary Department of the Sunday School was completed late in 1845. Pews were installed in the church in September, 1844. A pulpit, built by the Pastor and Martin Rizer, was used for the first time in the month of November, 1844.

In the midst of the building programme, Pastor Winecoff resigned. He was succeeded by Rev. S. D. Finckel: “The Rev. S. D. Finckel having accepted the unanimous call of the Evangelical Lutheran Church of Cumberland and having moved into the bounds thereof, the Vestry agrees to obligate itself to furnish him and his family, the bread of the body, that is a comfortable support, while he breaks to us and the congregation the bread of life.”\*\*The bread of the body consisted of \$625, free dwelling and fuel.

Again efforts were instituted to finish the church. The particular object in mind was a steeple or a belfry as it was sometimes called. In June 1844, the congregation had instructed the Vestry “to appoint a committee, to secure funds and to build the steeple.” Evidently the Vestry did not take the direction of the congregation

\* “Minutes,” July 1843. \*\* “Minutes,” May 1844.



very seriously or the congregation did not respond very liberally. That was a favorite trick of the Vestry. When the congregation directed it to do something that did not meet with its approval, it would appoint a committee and there the matter died. If the congregation became insistent another committee was appointed with the same result. Thus by long and repeated deferments, the matter would be forgotten.

In the case of the church steeple however the congregation would not be denied. A committee was appointed and the work was started. Eighteen months afterward it was not finished and the matter was brought before the Vestry for discussion. The discussion waxed warm, so heated indeed, that at the next meeting of the Vestry the pastor submitted certain rules for the guidance of the Vestry in debate, viz: "only one vestryman was to speak at a time and the utmost order and Christian decorum observed in the meetings of the Vestry." The pastor also warned the Vestry against "needlessly divulging the business of the Vestry" and counselled them "to keep the business within the board as sacred."

In the question before them, the erection of the steeple, there was no agreement among the members. One brother moved "that the present structure of the steeple be removed and the roof of the church be closed up." Another moved, "to board up the present structure and to place venetian blinds in the center of the four sides." Another moved "that the steeple be finished as planned." The last motion prevailed. That steeple remained on the church building until 1859, when, during the pastorate of Rev. A. J. Weddell it was replaced by another and more imposing one at a cost of \$450.

Immediately thereafter the attention of the congregation was turned in another direction. The old log church in which the congregation had worshipped had given way to the new church. It was still intact, however, and the congregation suggested ways in which it could continue to serve. At first, it was suggested that it be used as a Lecture Room. The completion of the basement story of the new church made a Lecture Room unnecessary. It was decided to convert it into a parsonage for the use of the pastor and his family. Up to that time the congregation owned no parsonage but rented a home for the pastor. The sum \$250 was expended for materials and labor, \$50 of which was paid to the pastor for "one hundred and fifty-one days labor at the parsonage." A kitchen was added and various other changes were made. Thus it came

about that the first church building of Christ's (St. Paul's) Lutheran Church became the first parsonage owned by the congregation.

Another matter that claimed the attention of the congregation, was "the front of the church." Exactly what was meant by that phrase is hard to determine. No doubt it referred to that part of the church which faced Baltimore Street. When the New Church was built, due to lack of funds, no effort was made to have it present a churchly appearance. No decorative effects were included. It was, perhaps, just a plain wall with a cornice at the top. It was decidedly displeasing to the congregation.

In July 1854, the matter was brought to the attention of the Vestry, whereupon the following resolutions were adopted:

"Resolved, that in view of the unfinished and unsightly appearance of the Church Front, it is considered highly necessary that the same shall be completed in a style demanded by the growing importance of the town and the central position occupied by the church."

"Resolved, that Brothers Bush, Beall, Flury and McCulley are constituted a committee to carry out the object contemplated in the preceding resolution. And it shall be their duty forthwith to obtain and fix upon a suitable design according to which said front shall be finished; ascertain the approximate cost of the same; open a subscription to defray the expense thereof and report their proceedings and premises at as early a date as practicable."\*

Again the Vestry adopted delaying tactics. One year after the adoption of the above resolution, the committee reported "progress." Three months later, September 1855 the committee asked the Vestry for funds with which to proceed. At that point, the Ladies Organization (The Sewing Circle) made its first appearance in the affairs of the church. That organization had been gathering funds with which to assist in defraying the cost of "finishing the front of the Church." The Vestry called upon the Sewing Circle for money. That organization refused to hand over its funds until such a time as a definite plan had been designed and the work started. Whereupon the Vestry appointed the pastor (Rev. A. J. Weddell) and Kennedy H. Butler to prepare a plan and submit it at the next meeting. That was done and July 30, 1858, four years after the project had begun, the contract was awarded to James B. Walton for the sum of \$580.

\* "Minutes." July 1854.

How much the new church cost will never be known. The Building Committee and the other committees, which were charged with special duties, regarded themselves as separate entities. They elected their own treasurer, gathered the funds and paid the bills they had incurred. Their only report to the Vestry was made, "when the work was finished." If detailed items of expense were included in such reports, those items were not transcribed by the Vestry into the minutes of the Vestry. The only report in which sums of money were included, was that of A. M. L. Bush, who had succeeded Gideon Butler as treasurer of the Building Committee, when the latter moved from Cumberland.

Report of A. M. L. Bush, Treasurer of the Building Committee.\*

"In the course of the building of the Church and parsonage I received:

|   |           |
|---|-----------|
| In various amounts, at various times and from<br>various sources..... | \$1459.75 |
| Expended to various persons, at various times...                      | \$1439.27 |

|                          |           |
|--------------------------|-----------|
| Balance in my favor..... | \$ 20.48" |
|--------------------------|-----------|

Any attempt to estimate the actual cost of the New Church would be a waste of time, pure guess work. In the midst of the building programme, Gideon Butler, the treasurer of the Building Committee, entered the ministry of the Lutheran Church and all the funds and subscriptions were placed in the hands of the pastor. He was succeeded by A. M. L. Bush. At each transfer, "the accounts were audited" and were found "to be true and correct," but no actual statement was made, or if it was made, it was not recorded by the Vestry. Much of the labor was contributed by the members of the congregation, *gratis*. Some of the members who possessed mechanical skill, "worked out their subscription." The contract for the roofing of the new church was made with the provision that "those persons who have subscribed work towards it, be allowed to work out their subscription."\*\* Even the amount of indebtedness cannot be determined. The conversion of the log church into a parsonage and the long period over which building operations continued, complicated the reports to such an extent, that the cost of each undertaking cannot be obtained.

This second church erected by the Lutherans in Cumberland was a two story building of brick construction. It stood some

\* "Minutes." November 16, 1836. \*\* "Minutes." April 1843.



twenty feet from the building line on Baltimore Street. The yard between the church and the street was inclosed by an iron fence. The church was surmounted by a well designed steeple and, all in all, presented a rather pleasing and churchly appearance. Part of the first story was below the level of the street.

The Basement story of the church was entered from Centre Street, and was reached by descending five or six steps. It consisted of three rooms: Lecture Room (dedicated St. Paul's Room); the Primary Room (sometimes called Zion's Room), and a small kitchen, (located in the southeast corner along what is now the McCrory Building). The audience in the basement story sat with their backs to Baltimore Street and faced a platform erected at the alley end of the building.

Entrance to the church proper was from Baltimore Street through a yard of some twenty feet. Upon entering the building, the worshipper found himself in a vestibule which extended across the entire width of the building. The auditorium was reached through two doors which were located to the right and the left of the center of the building. The Chancel was located in the north end of the building. It was formed by an altar rail that enclosed a section of the church twelve feet by twenty feet. There was no recess for the pulpit. It stood in the center of the rear of the chancel on an elevated platform. Beneath the pulpit and directly in front of it and on the level of the floor in the auditorium, was a table on which the offering was placed and on which, at the Communion Seasons, the elements of the Lord's Supper, were arranged. That was the only altar in the church.

The seating plan was, a solid tier of pews in the center of the church, directly facing the pulpit. On either side of the tier of pews, was an aisle and beginning at the aisle and extending to the wall was another tier of pews on both sides of the church. In the front, on the right and the left of the chancel, were the "Amen" corners. The worshippers in these pews faced east or west. The choir was located in the gallery in the rear of the church, erected over the vestibule. Entrance to it was by a stair-case from the vestibule. The ceiling was flat and the aisles and chancel were carpeted. The church was lighted with oil lamps until 1860, when gas was introduced. The building was heated by two furnaces, located in the basement story.\*

\* For the facts in this description the author is indebted to Mr. and Mrs. A. C. Willison, life long members of St. Paul's Congregation.





THE CHANCEL IN THE SECOND CHURCH



## CHAPTER X

### THE CHURCH BECOMES ENGLISH LUTHERAN

A study of the history of the Lutheran Church in America reveals that one of its most perplexing and troublesome problems with which it had to contend was the "language question." The Germans were loathe to give up their mother tongue. In fact they used every available means to perpetuate it. They taught it to their children and spoke it in their homes and in every day life. They insisted that their children be instructed and confirmed and that they themselves be ministered to, in the language of "the fatherland". In the charter of one of the old German Lutheran congregations it was recorded "As long as grass grows green and water does not run up hill, German shall be preached in this Church". The old German fathers seized upon every opportunity to familiarize their children with the German language. "Father" Heyer wrote that opposition to the Sunday School in those early days became negligible when it became apparent to the heads of German families that the Sunday School afforded an opportunity by which their children could learn to read German. Sometimes even the pastors clung tenaciously to the language of their childhood and refused to preach in English.

Christ's (St. Paul's) Church did not entirely escape the issues of the "language question," but there was an exception to the rule in Cumberland. Usually, in other localities the demand came from the English element in the congregations for services in the English language. When the stolid Germans refused, giving as their reason, as it has been humorously related "that God spoke German," and advancing as proof of that assertion that in the Book of Genesis God said, "*Adam, wo bist du?*" the English element withdrew and organized an English Lutheran congregation. In Cumberland it was the other way around. The German element requested or demanded services in the German language and when the English Lutherans could not or would not comply it was the Germans who withdrew (at the request of the English) and built a house of worship of their own.

When Christ's (St. Paul's) Lutheran Church was organized it was a German Lutheran congregation. All the services were conducted in the German language. The records entered in the "*Kirchen Buch*" (Church Book) during the pastorate of Rev. F. W. Lange are in German script. In the second pastorate, that of Rev. John George Butler, the English language was introduced, though the German continued to predominate. That was indicated by the fact that all the records were recorded in that language. It was "Father" Heyer who saw that America was to be an English speaking country and who realized that if the Lutheran church was to hold her young people, the ministration of the church must be in the language of the people, in English, not in German. More accurately speaking, it was Mary Heyer, "Father" Heyer's devoted wife and helpmeet who recognized that fact and impressed it upon her good husband.

"You must preach in English" insisted Mary and she set for herself the task of teaching him the language. But he was fearful and self conscious when speaking in English. Once he had attempted to conduct family worship in English. When he came to pray in English he was speechless. "Blushing to the roots of my hair," he said, "I finally saved the day by praying the Lord's Prayer."\* It was so easy for him to slip into the German, but steadfastly she reminded him "Now say it in English." Sometimes, when he became discouraged, she would chide him saying, "You know Fritz, this language question bothers me. The other preachers in town call you 'the little German'. They are not one bit afraid of you. They think they are going to win all our young people. They even predict that in another generation there won't be a Lutheran church in these parts."

"You're right" her husband would admit. "But Mary it's so hard to think religious thought in another language. Always I have to translate into English what sounds so fine in German. And the translation is so flat."

"Well just remember" she insisted "you are only beginning. You say to your people 'a master doesn't drop down from heaven'. You must be patient. Don't stop now, you have made a good beginning in English, now master it."

"Many thanks, my dear", he replied. "Your criticism is what I need. I know I may count on your patient help. You must tell

\* "They Called Him Father"—Bachmann, p. 40.



me what's what in the every day language of the people. You know their ways better than I."\*

The lessons in English with Mary Heyer as teacher continued. Under her gentle chiding and by her constant aid and encouragement, Heyer set to work. He possessed a keen mind and a determination to accomplish what he undertook. Above all he was diligent. Gradually he mastered the new language and eventually became fluent in the use of it. That fact, combined with his magnetic personality, his great love for souls and his devotion to the cause of Christ, paid dividends. The size of the congregation increased. Overjoyed, he wrote in his diary "the crowds are coming to us."

Unfortunately there was not always a "Father" Heyer or a Mary Heyer in the parsonage to weigh and solve such troublesome problems. The old language question kept bobbing up in different forms and, in time, became a divisive element among the Lutherans. As the years passed, it became increasingly difficult to obtain bi-lingual pastors, and almost impossible to obtain a pastor who would be acceptable to both groups. If the English Congregation was pleased, the German Congregation was not. If the candidate for the pastorate was acceptable to the Germans, the English would not extend him a call. The matter came to a head after the resignation of Rev. S. D. Finckel in 1846. The English Congregation desired to extend a call to Rev. Mr. Ruthcauff but the Germans would not agree because "his German was poor." The German Congregation wanted to extend a call to Rev. Mr. Schwartz and the English retaliated by refusing to call him because "his English was bad," meaning, no doubt, that he spoke with the German accent.

Evidently the position taken by the two congregations brought about a situation, in which it became impossible to agree upon any one man to serve as pastor of the two congregations. That fact, coupled with the desire of the English Congregation to call Rev. J. A. Seiss, who could not or would not preach in German, led the Vestry to adopt the following preamble and resolutions:

"Whereas, the Vestry of the English Lutheran Church think it best for the interest of the church to have regular preaching in the English Language, every Sabbath morning and evening, and

\* "They Called Him Father"—Bachmann, p. 41.

Whereas, the rapid increase of our population loudly calls upon us to take some action in the matter for the advancement of Christ's Church in a temporal and spiritual way,

Therefore be it

Resolved, that we deem it best to call a pastor for the English Congregation, exclusive and separate from all other and that a call be extended forth with to someone in the ministry to become our pastor.

Resolved, that we as the Vestry of the Church, recommend to the congregation as a suitable pastor, Rev. J. A. Seiss.

Resolved, that the privileges heretofore extended to the German Congregation, worshipping in this church, be continued so long as they comply with the requisitions of the English Vestry.

Resolved, that we use our best endeavors to procure a pastor for the German Congregation as they have our best wishes for their welfare and prosperity.”\*

The suggestion of the Vestry, that each congregation have its own pastor was accepted by both groups. A call was extended by the English Congregation to Rev. J. A. Seiss of Shepherdstown, Virginia and was accepted by him. The German Congregation extended a call to Rev. Peter Rizer, a son of Christ's Church, Cumberland, then the pastor of Trinity Lutheran Church, Somerset, Pennsylvania. Rev. Mr. Rizer, after having consulted the English Vestry as to the propriety of accepting the call and after having received assurance from that body that it was gratified with the choice of the German Congregation, accepted the call and entered upon his duties, May 1, 1847. At last, the “language question”, so far as it applied to the Lutherans in Cumberland, was solved. So thought the members of the two congregations.

Ere the “language question” had been adjusted, another cloud appeared on the horizon to cast a disturbing shadow on the two congregations, namely, the times at which the church building was available to each congregation for services of worship. In the old log church the Vestry had granted the German Congregation the privilege of worshipping in the church “every two weeks in the afternoon.” In the erection of the New Church, during the pastorates of Pastors Winecoff and Finckel, the Germans had participated. To what extent and to what amount cannot be determined. The cost of the building and the contributions of the members were

\* “Minutes.” March 1847.

recorded by the Building Committee. These records are lost. It is doubtful if any agreement was made between the two congregations by which each assumed a definite share of the cost. The church building was erected and all contributed to pay for it. The contributions and subscriptions were made as individuals without regard to the particular congregation with which they were affiliated.

The assistance rendered by the members of the German Congregation in the erection of the New Church led them to believe that they possessed certain rights in the property. Subsequent events reveal that they regarded themselves as equal owners. Soon after the church building was completed they asked for a larger proportion of time in which to use the church.

May 14, 1844, the Vestry of the English Congregation received a communication from the Vestry of the German Congregation, asking that "the number of services allotted to the German Congregation be increased." To this the Vestry of the English Congregation replied: "that our German brethren be assured of our hearty good will and the extension of the privileges they ask, to the full limit allowed by the Charter and Constitution of the Church."\*

September 3, 1844, a second communication was received by the Vestry of the English Congregation in which the request for a greater number of services was renewed and a formal request for an occasional morning service was added. The German Congregation agreed, provided the request was granted, to pay one-third of the light and fuel. To this the English Vestry replied that "our German brethren have the same privileges which they have enjoyed hitherto and as soon as the joint congregation can support a pastor, that German services be held as often as possible in the morning."\*\* The charge at that time consisted of four preaching points. Union (Zion) on the Bedford Road, Murley's Branch near Flintstone and the English and German Congregations in Cumberland.

January 1, 1845, a communication was received by the Vestry of the English Congregation in which it was demanded by the German Congregation that "at Communion times, they be given a morning appointment." The Vestry "after careful deliberation" replied that "our German Brethren shall enjoy the privileges they have possessed hitherto, that is, service in the church each Sunday

\* "Minutes." May 1844.    \*\* "Minutes." September 1844.



afternoon and at Communion Season, service in the morning four times a year.”\* One month later, however the part of the resolution relating to the morning service was reconsidered and the former schedule of services was resumed.

May 6, 1845, the German Congregation renewed the demand for services in the morning and suggested that if the matter continued to be ignored or evaded, they would consider the advisability of securing a pastor of their own. Two years later the Vestry of the English Congregation recommended that action to the German Congregation but it was opposed to it then. To the communication of the German congregation, the Vestry replied very curtly: “That our German brethren be advised that in time to come they may continue to enjoy the same privileges they have hitherto enjoyed and now enjoy *provided* that they retain the services of our minister and contribute to his support.”\*\*

These ever-recurring requests and demands on the part of the German Congregation became a source of irritation. It was hoped that the calling of a pastor by the German Congregation might be a helpful move. Such was not the result. Indeed it appeared to have had the very opposite effect. Slowly it began to dawn upon the more far-seeing element in both congregations that two congregations, worshipping in two languages, under the leadership of two pastors, could not worship very satisfactorily in the same church building. Sooner or later a separation must take place. Little things began to assume gigantic proportions. Hours of service often conflicted. Indeed at times they seem to have been planned to conflict. The German Congregation was directed not to hold their services prior to two-thirty “so as not to interfere with the Sabbath School.” The wedge of difference and conflicting opinions sank deeper and deeper; the breach between the two congregations became wider and wider until finally the actual severance occurred.

On Monday evening June 28, 1847, the Vestry of the English Lutheran Church met in the lecture room of the church and “after thorough and careful deliberation” adopted the following preamble and resolutions unanimously:

“Whereas, the German Evangelical Lutheran Congregation of Cumberland, Maryland, has no part, claim, interest, right or share in the property of ‘Christ’s Church’ of the same place, and

\* “Minutes,” January 1, 1845.    \*\* Ibid. May 1845.



"Whereas the said German Congregation has, for several years, been allowed the use of said property, which allowance is now found to be inconvenient to the congregation of said Christ's Church

Therefore be it

"Resolved by the Elders and Deacons of said 'Christ's Church' in Vestry assembled, that said German Congregation be, and hereby is requested and notified to discontinue all appointments in said 'Christ's Church' after the first day of October, eighteen hundred and forty eight.

"Resolved that the Secretary transmit a copy of the above preamble and resolutions to the Vestry of the said German Congregation."

The notice to the German Congregation to discontinue all appointments in the church building after October 1, 1848 aroused a feeling of indignation among the Germans. They protested the action of the Vestry of the English Congregation. Evidently their protest was not in proper form as the Minutes of the English Vestry declare: "a communication *purporting* to come from the German Vestry was received and read but upon resolution no further notice was taken of it."\* Four weeks later, however, the following communication was received from Rev. Peter Rizer, Pastor of the German Congregation.

"To the Vestry of the Lutheran Congregation of  
Cumberland, Maryland.

Dear Brethren:

It is well known to you that the Congregation of which I am Pastor has been notified to discontinue all appointments in 'Christ's Church' after the 1st of October 1848, and that the Vestry of the said Congregation has signified its dissatisfaction with the notice. I am well persuaded that your main object in the premises was to promote the spiritual and temporal welfare of our common Zion, by placing the Germans under the necessity of building a church for themselves. Whatever estimate may be placed on the expediency or wisdom of your proceeding in this case, I think that the mass of our German brethren agree with you in the opinion that it would be well for each congregation to have its own place of worship; consequently they would be willing under proper circumstances to make the necessary efforts to accomplish this object. But there are two important objections in the way, which must be

\* "Minutes," July 1847.

definitely settled before anything can be done: and I avail myself of this opportunity to lay them before you, trusting that your attachment to the blessed cause of Christianity will induce you to reflect upon them in the same fraternal spirit by which I believe myself to be influenced.

1st. The German Congregation as such *has been led to believe* that the German Lutherans of which it is composed have an equal right with you to the church property in question.

If they have no right as you maintain, they wish to be tangibly convinced of the fact. It is true that you have assured them of the fact, but under the circumstances this assurance is unquestionably *ex parte* and therefore you can see the necessity of some other plan to bring about a mutual understanding between the two branches of our common faith.

I have merely stated this objection, you will perceive, without going beyond the simple fact of its existence, as I find it. I do not wish, in this communication either to affirm or deny on the question so far as my individual opinion is concerned.

2nd. Our German brethren as a body are averse to undertake the building of a church, for the following among other reasons.

(a). It is questionable whether such a step would be advisable in consideration of the uncertainty which at present hangs over the prosperity of Cumberland.

(b). It is doubtful whether in the present embarrassment of local affairs, the Germans who are deeply affected by it, would be able to build a church.

(c). Such an effort might have the effect of disastrously subverting their present pastoral relations, which for obvious reasons ought not under existing circumstances to be disturbed.\*

But these reasons will, of course, be understood as having weight only at this particular time. A change in our local prospects might very materially alter the case.

I am exceedingly anxious, Dear Brethren, to see perfect union and harmony to the utmost possible extent prevailing among the Lutherans here, without respect to the particular country in which we may happen to have been born. To this end, it behooves us mutually to forbear, conciliate and forgive, even as Christ our Elder

\* Note—Pastor Rizer was placed in a very embarrassing situation. He was born and reared in the English Church, its first "son" to enter the ministry. Now he was pastor of the German Congregation. He might easily have been accused of "carrying water on both shoulders."

Brother has commanded us. 'For' said He—"by this shall all men know that ye are my disciples if we have love one for another."

With all due deference I take the liberty to suggest:

1st. That your corporate body, reserving the right of instruction, empower your Pastor or some other member to settle all questions in agitation between the two congregations, by conference with a similar committee to be appointed by the German Vestry.

2nd. That to effect this negotiation, all previous proceedings on your part concerning the notice served, be suspended.

Should these suggestions meet with your approbation, or should you have any to supercede them, I would thankfully receive any answer from you as early as may suit your convenience.

I have yet to add that the German Vestry has resolved to celebrate our next Communion of the body of Christ on the 2nd Sunday in October next, God willing, and I wish to know whether it would be entirely agreeable to occupy the church on the morning of that day.

I have the honor to be,

Respectfully,

Your fellow Labourer in the Vineyard of the Lord,

P. Rizer."

Cumberland, 28th August, 1847.

After "careful and thoughtful deliberation" the Vestry of the English Congregation "appointed and authorized the Secretary (Rev. J. A. Seiss) to meet the Rev. Peter Rizer or the Vestry of the German Congregation, to explain to them the reasons why we desire a separation, to assure them of our well wishes and to do anything which in his judgment would tend to conciliate them; *provided only* that he do nothing which would conflict with the design of the said notice which was served upon them." But it had not met the condition upon which such a meeting could be held, namely, the rescinding of the action relative to vacating the church. With the approval of the Vestry the following letter was addressed to the German Congregation through its pastor, Rev. Peter Rizer. "Rev. and Dear Bro. Rizer:

In answer to a communication addressed by yourself to the Vestry of the Congregation of which I am pastor, I have been appointed and authorized to meet you or the Vestry of the Congregation you serve, to explain the reasons why it is desired by the congregation which I represent, that a separation should take place



between the two congregations in the joint use of 'Christ's' Church in the town of Cumberland, to assure you of our well-wishes and to make such statements as may tend to conciliate our German brethren.

Permit me to say to you, then, that the fraternal communication which you were pleased to hand us, was kindly received and its suggestions considered. We were gratified to learn 'that the mass of our German brethren agree with us in the opinion that it would be well for each congregation to have its own place of worship, consequently they would be willing under proper circumstances to make the necessary efforts to accomplish this object.' On the part of the English congregation the reasons for this are so obvious, that no one can well overlook them.

1. There are, as is well known to you, four other English Churches in town, where services are conducted in the English language twice every Sabbath, and in order that we may have our due share of hearers and members, it is absolutely necessary that we have an equal number of services with our sister churches every Sabbath. This cannot be done by allowing to our German brethren such hours for service as they desire and as would be necessary to assure their continued best success.

2. The internal policy of the English congregation is of such a character (and from the necessity of the case must be) to which the joint use of the church edifice is very prejudicial. We find it difficult to sell our pews while they are to be alternately occupied by two different congregations.

3. The whole of the church property has ever belonged to those whose legitimate successors we are, and consequently there is an unwillingness on the part of the English congregation to make to our German brethren any permanent guarantee of any part of the same; without which guarantee there must necessarily be recurring collisions, dissatisfactions, unkind feelings to disturb our prosperity.

4. There is sufficient numerical strength for the support and sufficient ground for the occupancy of two respectable Lutheran congregations in Cumberland. So that for the full development of our resources, as well as the full accomplishment of the work which Providence has assigned us as a people, there should be two distinct and separate Lutheran Churches here.



5. The local discouragements to which you allude are not of any great weight. Men who are accustomed to watch the movements of the future and who are the best judges in this case, are ready to assure us that Cumberland is destined to prosper, that the fires of the furnaces of Alleghany County cannot long remain extinct. Besides, there are considerations which are to be received as offsets to these local discouragements.

(a). The German interest commands a more general sympathy in the community than any other.

(b). The Germans will not have so many denominational and sectarian feelings to contend with as an English Church in this place.

(c). The Germans have a very commendable activity and industry, by which they will be able to build a church with less actual expense than any other people in Cumberland.

(d). There are German congregations around Cumberland who would cheerfully lend assistance in such an enterprise.

6. The German Congregation must also be greatly the gainer by having a house of worship of their own. We feel interested in their prosperity as well as in our own.

You see then, my brother, that it is not because we have no sympathy for our German brethren, not because we wish them disaster or trouble, not because we do not consider them of the same great and common household of faith, that we desire a separation. We wish them God's speed. And not withstanding the great embarrassment of debt\* under which we labor, I am authorized to say to you, that if the effort to build a new Lutheran Church in Cumberland is made, and our people are called upon, they will be ready to assist in their humble way, as the German brethren assisted us.

In regard to your inquiry, whether it would be agreeable to me and to my congregation for you to occupy the church on the 2nd Sabbath of October, the Vestry has resolved, for reasons contained in this paper, that our regular morning services on that day cannot be relinquished. I would state, however, that I expect to be absent a Sabbath or two in the latter part of that month, on either of which you can have the morning.

Respectfully,

Your fellow laborer in the Vineyard of the Lord.

September 7, 1847.

J. A. Seiss."

\* More than one half of the cost of the Church for which they were contending had not been met.

The exact date upon which the actual separation took place is obscure. October 1, 1848, was the date set by the Vestry of the English Congregation. Rev. C. F. Bergner, Pastor of the German Church (St. Luke's), in the historical sketch prepared by him for the "History of the Maryland Synod", suggests New Year's Day, 1848. Somewhere between January 1, 1848 and October 1, 1848, the two congregations came to the parting of the ways. The German Congregation procured a lot on Bedford Street and erected a church building upon it, which locally is known as "The Town Clock Church."\* It was dedicated March 12, 1849. There the congregation worshipped until Whitsunday 1927, when the present large, beautiful and well-appointed Sunday School building was erected at the corner of Columbia and Bedford Streets, and where the congregation owns sufficient ground upon which to erect a commodious church edifice. If past performances and present activity can be taken as an indication of future accomplishments, that dream will also be realized.

As may be imagined, the separation of the two congregations was not effected without some scars and hurt feelings. Church divisions are not usually accomplished as easily as the story is written. That the more sober-minded element in both congregations regretted the severance may be accepted as true. That much was said and done, which in calmer moments would have remained unsaid and undone may be taken for granted. Today, from the vantage point of nearly one hundred years, it becomes a providence of God, a part of His all-wise and eternal plan, by which the Lutheran Church in Cumberland should serve its constituency in two congregations rather than one.

\* Two churches were in process of construction at that time. St. Peter's and St. Paul's Roman Catholic and the German Lutheran. The City Council promised a clock to the one first completed. Hence the name. The Church Building has since been sold to the Christian Congregation.

## CHAPTER XI

### THE CHURCH FACES FINANCIAL PROBLEMS

The separation of the two Lutheran Congregations in Cumberland placed a heavy financial burden on the shoulders of the English Congregation. That burden came from two sources. First, the debt on the New Church. A large portion of the debt incurred by the erection of the new church edifice remained unpaid at the time of the separation. The exact amount of the congregation's indebtedness cannot be ascertained. However it must have been a sizable sum, at least for that day, as the entire indebtedness was not cancelled until 1868, more than a quarter of a century after the erection of the church building and more than twenty years after the two congregations set out on separate paths. Second, the full support of the pastor and the entire upkeep of the church property devolved upon the English Congregation. Three years prior to the separation, at the insistence of the German Congregation who desired to have worship service each Sabbath afternoon, the "Cumberland Charge," consisting of the two city congregations and the congregations at Murley's Branch and Union on the Bedford Road, had been dissolved. The contributions of the two country congregations to the pastor's salary and the rent of the parsonage had been assumed by the two city congregations. With the departure of the German Congregation all items of expense rested upon the English Congregation. Thus in a few short years, the English Congregation, worshipping at the corner of Baltimore and Centre Streets, was compelled to shoulder full financial responsibility.

In all fairness it must be stated that that situation was largely the result of its own deliberate action. The responsibility could be laid at no door but its own. The congregations that were injured most by the action of the congregations in Cumberland, were the two country congregations. They both received mortal wounds, from which they never recovered and from which they languished and were lost to the Lutheran Church. When all that has been acknowledged, it must be stated that those additional financial burdens made their appearance when the congregation was scarcely able to bear them, or to be more exact, before it had been developed



and prepared to assume them. The English Congregation was indeed fortunate to have as its pastor at that time, a man of the caliber of Rev. J. A. Seiss. His brilliant mind and eloquent preaching held the congregation together in those disquieting times. Under the leadership of a less ably equipped pastor, the fortunes of the congregation might easily have suffered serious, if not permanent injury.

Part of the congregation's financial distress was due to the absence of any definite financial programme. In fact, the congregation had no plan whatsoever. It lived from day to day, not knowing how much it would be called upon to disburse or whether it would have any funds from which to disburse. A skillful auditor would be hard pressed to ferret out the basis upon which the congregation hoped to remain solvent. For the most part the business of the congregation was done on the basis of "I promise to pay." Part of the difficulty was due to the fact that the members had not been taught to give. Religion, then as now, to many people, was not a vital thing, and, because it was not vital, it did not receive the serious consideration that it merited. Along some lines the members of the congregation were "very religious, exceedingly zealous," for the welfare and the good name of their beloved "Zion," as is indicated in the disciplinary action taken by the Vestry by which the members were compelled to live in accordance with their vows, or suffer excommunication. Yet, as one views their unwillingness to provide for the adequate support of the church and considers the almost miserly manner in which they responded to the appeals of the church, he finds it hard to escape the conclusion that much of their religion was a "kind of piousness" rather than that "true and undefiled religion" of which James speaks, which in addition to keeping one's self "unspotted from the world" also "visits the widows and the orphans in their affliction" and manifests its faith in deeds.

Simple honesty compels the admission that some could not give, at least not in large amounts. The constituency, from which the Lutheran Church drew its membership, was not wealthy. Honest, industrious, frugal and God-fearing they had come to America to improve their financial condition. They had little money when they came and their needs often exceeded their incomes after they arrived. Life was a struggle in those days. Money was scarce



and wages were poor. Then, as now, in the minds of all too many, the Church came last.

A study of the methods used by the congregation to meet its obligations is very interesting and enlightening.

The first method of gathering funds for the use of the church was by securing subscriptions. At the beginning of each new congregational year, or, as it was called in those days "the pastor's year," a subscription "was commenced." (Pastors were engaged by the year and for a year). Usually two vestrymen were appointed to secure the subscriptions. They called upon the members at their homes and received from them the promise of a certain sum of money to be given to the church at some convenient time during the year. In that way the pastor's salary was secured, or more accurately speaking, was promised. Though the salary of the Sexton was never more than twenty-five dollars per year in those days, a similar procedure was used to obtain that sum. If some repairs were needed or a fence was built around the grave-yard, a subscription "was started" to defray the cost. With almost the same regularity that one reads in the Book of Judges that "the children of Israel did that which was evil in the sight of the Lord" does one find in the minutes of the Vestry the ever-recurring "Resolved, that a subscription be commenced forthwith."

The subscription completed, the Vestry awaited the payment of the amounts that had been pledged. Those who were mindful of their obligations paid their pledges as the year progressed and redeemed their promises. Some were neglectful and were reminded of their promises. From time to time the Vestry directed the pastor "at the regular service, to call the attention of the members to their unpaid subscriptions and to urge them to pay them." Some of the subscriptions had to be collected. To make the collection, two vestrymen were selected, never the same two who had obtained the subscriptions. As time went on and the size of both the town and congregation increased, the congregation was divided into "wards" and two vestrymen were appointed for each "ward." As the years passed it became increasingly difficult to get the vestrymen to serve as "collectors". The vestrymen were either too old or too busy or the task was too disagreeable. At such times, the Vestry appointed a "collector", usually a member of the church, whose duty was to visit delinquent members and secure the money they had pledged. For his services he was paid five percent of the amount

he collected. Subscriptions were supplemented by offerings at the morning services. They were called "penny Collections." (Perhaps rightly but poorly named). No offering was received at the evening services of worship until in 1875. When the subscriptions and offerings failed to provide sufficient funds, special efforts were made at the regular services to secure additional gifts and pledges.

The second method used by the congregation was that of "Pew-letting." Under that plan the pews were rented to members of the congregation and the proceeds used to pay the expenses of the church. "Pew-renting" was first introduced in Christ's (St. Paul's) Church, January 4, 1845. Either there was opposition to the new plan or it was regarded as an experiment. Only one-half of the pews were set aside to be rented, the remaining half of the pews were to be free. The prices charged were Twenty Dollars for the choicest pews, Fifteen Dollars for second choice and Five Dollars for the remainder of the pews that were set aside. The rented pews were reserved for the "renters" until five minutes after the service began, when the ushers were privileged to seat worshippers in any pew.

The transition from "free-pews" to "rented-pews" was slow. Nine years passed ere the practice became general. On January 25, 1854 a congregational meeting was held in which the matter was presented to the congregation. The minutes of that meeting follow:

"Pursuant to previous public notice a meeting of the members of the Evangelical Lutheran Congregation together with the pew-holders and others worshipping with said congregation was this day held in the Lecture room of the church.

The meeting was constituted with singing and prayer after which it was organized by the election of Rev. J. F. Campbell as chairman and W. R. Beall as secretary.

The object for which the meeting was called was stated to be, 'The adoption of a general plan of *pew-letting*.' After an interchange of views the following resolutions were adopted.

1. That A. M. L. Bush, K. H. Butler and M. Trieber are hereby appointed a committee to value the pews of the said church and determine the annual rent-price of each pew. They shall also furnish the Vestry with a diagram of the interior arrangement of the church, having each pew, its number and rent-price distinctly marked thereon.

2. That the pews now occupied, may be retained by the occupants at the present rates.

3. That where a pew is jointly occupied by two families; one-half its assessed value shall be added thereto.

4. That we do hereby pledge ourselves (so far as able) to pay in quarterly installments our pew rents and subscriptions to the pastor's salary.

5. That the action of the committee, when sanctioned by the Vestry, shall be final and obligatory until revoked by a lawfully called congregational meeting.

6. That the Vestry be requested to appoint an agent whose business shall be to superintend the renting of pews.”\*

At the regular meeting of the Vestry, February 1, 1854, the committee reported to the Vestry that it had fulfilled the duties as instructed by the congregation. It submitted a plat of the church-seating together with the price to be charged for each pew. “The report was amended by the Vestry so as to grade the price of the pews between the sums of \$20 and \$5.”\* A. M. L. Bush was elected agent and was granted “discretionary powers in the discharge of his duty in renting the pews.”\*\*

From that date on the pews in Christ's (St. Paul's) were rented. Subscriptions for the pastor's salary were also resumed and at times both were insufficient to meet the need of the congregation. Five years after the adoption of the above resolutions, Bro. Gustavus Beall addressed a communication to the Vestry in which he condemned the whole plan as “un-christian-like and discriminatory.” He demanded that pews should be made “free to all” and that “the best seats in God's sanctuary should not be occupied by those who were best able to pay for them.” The Vestry submitted the question to the congregation and the “pew-rent” system was retained. There were times when the rent from the pews and the subscriptions of the members failed to provide sufficient funds with which to meet the expenses of the congregation. At such times the Vestry resorted to drastic measures, it laid an assessment. In 1860, an assessment of 33 1/3% was laid upon all pew-holders and subscribers of Christ's (St. Paul's) Church. In November 1871, the “pew-renting” system was abolished by action of the congregation and from that time forward the church has been entirely supported by the gifts of the membership.

\* “Minutes.” January 1854. \*\* Ibid. February 1854.



To provide funds for unusual expenses, such as the interest on the church debt, the erection of the steeple on the church or the completion of the front of the church, the congregation resorted to commercial enterprises. These took various forms. During the pastorate of Rev. J. A. Seiss, a "Course of Literary Lectures" were held in the church. The Course consisted of six lectures delivered at intervals of two weeks. Only two subjects were listed viz: "Ancient Babylon" and "The Holy Land," both of which were delivered by Dr. Baugher of Gettysburg. The prices of admission are interesting:

|   |          |
|---|----------|
| "For a gentleman and his lady (full course) . . . . . | \$2.00 " |
| "For a gentleman or a lady (single ticket) . . . . .  | .37½"    |
| "For children under 14 years of age . . . . .         | .25 "    |

Two series of lectures were given but the actual profit was so small that the plan was given up.

The most popular as well as the most profitable method of securing funds was by "holding a fair." These fairs were usually held between Thanksgiving and Christmas. Articles were made, given and purchased for re-sale. No doubt many Christmas gifts were purchased at "the fair." A brass band was procured to draw the crowd and to entertain the people who came. At first these fairs were not permitted to be held in any part of the Church Building. That was considered improper. Gradually the conscience of the congregation became accustomed to the idea and as it became increasingly difficult to procure a suitable room in which to hold the fair, the Vestry gave its permission to hold the fair in the Lecture Room of the basement story of the church. Not all the Vestry agreed to granting the permission but the argument that won the day was "We accept the money for the use of the church, why deny the use of the church when we accept the money." One report to the Vestry is interesting because of one item, that of counterfeit money:

|  |           |
|--|-----------|
| "Gross receipts from the Fair . . . . .          | \$539.68  |
| Paid out for articles sold at the Fair . . . . . | 205.48    |
|  | <hr/>     |
| Gross Profit . . . . .                           | \$334.20  |
| Counterfeit Money . . . . .                      | 4.00      |
|  | <hr/>     |
| Net Profit . . . . .                             | \$330.20" |





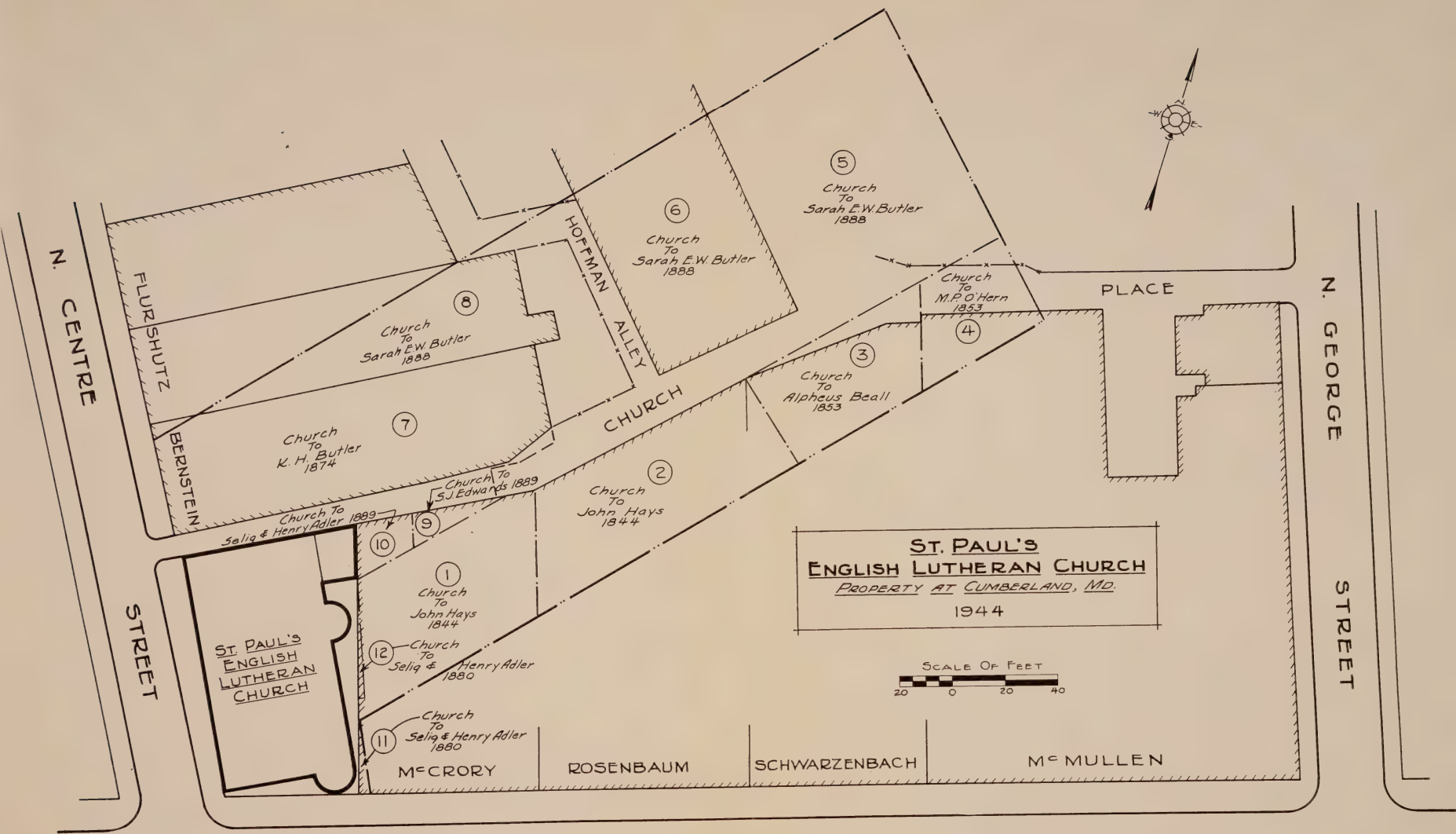
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|  | <hr/>     |
| Gross Profit . . . . .                           | \$334.20  |
| Counterfeit Money . . . . .                      | 4.00      |
|  | <hr/>     |
| Net Profit . . . . .                             | \$330.20" |



BALTIMORE

STREET

THE ORIGINAL TRACT





When debts became due and the creditor refused to extend credit the Vestry borrowed money to meet the obligation. In the early days the money was obtained from a vestryman or some individual member of the congregation. As time passed, the Vestry borrowed from anyone who would agree to accept the note of the church. Again and again the Vestry instructed certain members of the body, "to ascertain where money can be borrowed for the use of the church and at what terms." Sometimes the "terms" did not suit the Vestry and it would seek a loan elsewhere. One of those to whom they applied demanded a note "with approved security." To that demand the Vestry replied that "they were in the habit of giving the corporate note of the church, and that they would not endorse the note as individuals."

Always, as a last resort, there was land to sell. Beginning in the year 1844 and continuing through the following forty-four years, the congregation sold, at different times, certain portions of the original lot, until at last, there remained of the acre of ground purchased from Thomas Beall of Samuel in 1794, only that part upon which the present church edifice stands and Church Place, the alley that separates the church building from the building occupied by the Bernstein Furniture Company. For a number of years after the sale of the property, now occupied by Bernstein's, to Kennedy H. Butler, a gate closed the alley to the public. The right of entrance and exit was controlled by the congregation, who granted to others the right to use the alley upon the payment of a nominal sum, usually Ten Dollars per year. In 1880, when the congregation sold a small tract of land, situated along the alley, to Adler Bros., the right to use the alley was included in the deed of sale. At a later date the gate was removed and the alley was used by the public without permission from the congregation. When such use had continued for twenty years, the alley became a public alley and the congregation forfeited its ownership of it.

#### SALES OF LAND BY THE VESTRY

1. January 24, 1844, the Vestry sold to John Hays tract #1\* for the sum of Two Hundred and Fifty Dollars.
2. November 14, 1844, the Vestry sold to John Hays tract #2\* for the sum of Five Hundred Dollars.
3. April 19, 1852, the Vestry sold to Alphaeus Beall tract #3\* for the sum of Two Hundred and Forty Dollars.

\* See Plat on following page.

4. April 19, 1853, the Vestry sold to M. P. O'Hern tract #4\* for the sum of One Hundred and Sixty Dollars.

5. April 23, 1873, the Vestry sold to the School Commissioners tracts #5\* and #6\* for the sum of Twenty Five Hundred Dollars. (This was the old graveyard and was sold by the School Commissioners in 1888, to Sarah E. H. Butler).

6. April 20, 1874, the Vestry sold to Kennedy H. Butler tracts #7\* and #8\* for the sum of Sixty Six Hundred Dollars.

7. October 23, 1874, the Vestry sold to Samuel J. Edwards tract #9\* for the sum of One Hundred and Fifty Dollars.

8. December 13, 1877 the Vestry sold to Selig and Henry Adler tract #10\* for the sum of Three Hundred Dollars.

9. February 16, 1880 the Vestry sold to Selig and Henry Adler tract #11\* for the sum of Five Hundred Dollars.

10. March 9, 1880 the Vestry sold to Selig and Henry Adler tract #12\* for the sum of Two Hundred Dollars.

The method of the congregation in meeting and cancelling its obligations was as interesting as it was original.

1. The Congregation paid in money when money was available. As the subscriptions and pew-rents were paid by the members, the Vestry through its proper officers, disbursed the amounts in their possession to those to whom the congregation was obligated. All bills were first referred to an Examining Committee and when approved by the said committee, vouchers were issued instructing the treasurer to pay the bill. The method of keeping books was very complicated. All contracts were made on a yearly basis and the obligations incurred by the contracts were paid once each year, usually the first day of April. The pastor was employed for one year. When the year ended, he was re-employed and his salary was agreed upon. Sometimes it was increased. In times of panic and depression it was lowered.

The pastor was paid yearly in the early days of the congregation, though there is evidence in the minutes to show that he received payments on account during the year. The congregation was nearly fifty years of age before the quarterly payment plan was inaugurated. It is in the payment of the pastor's salary that the complicated system of book keeping manifests itself. If in a certain year the full amount of salary was not paid, the deficit was not included in the next year's business. Perhaps the following

\* See Plat on preceeding page.

year the pastor's salary was paid in full, yet no mention was made of the deficit of the preceding year. So matters continued until the relationship between pastor and people was dissolved when some such report as follows would be made to the congregation.

|   |          |
|---|----------|
| Pastor's salary due from the year 1847.....                     | \$ 20.75 |
| "        "        paid in full            1848                  |          |
| Pastor's salary due from the year 1849.....                     | 40.20    |
| "        "        "        "        "        "        1850..... | 35.75    |
| "        "        paid in full            1851                  |          |
| "        "        due to date*                    .....         | 120.00   |

Total amount due pastor.....\$216.70

2. The congregation issued what were known as "due-bills." These "due-bills" were of two kinds, "transferable and untransferable" or "negotiable and non-negotiable" as the Vestry called them. In reality they were a kind of "order", a sort of "check" or "letter of credit" given by the Vestry to those to whom the church had become indebted, whereby the recipient was able to purchase what he needed from anyone who was willing to honor the "due-bill" of the church. Whether the scheme was a common practice in those days or an invention of the Lutheran Vestry cannot be determined. The former assumption is, perhaps, the correct one.

Under that scheme, the merchant became a type of banker or clearing-house for the "orders" of the congregation. At the end of each year he would render a bill to the church. The Vestry then appointed a committee "to go over the account, scrutinize the 'due-bills' carefully and report at the next meeting." If everything was in "good order" the Vestry ordered the account to be paid. At times all was not in "good order." The Vestry declared some of the "due-bills" to be illegal or "not of their issuing." After months of discussion the proper adjustments were made and the account was paid.

The favorite "redeemer of due-bills" from the Lutheran Congregation was Jonathan Butler, a merchant on Mechanic Street. He was the son of Rev. John George Butler; the Superintendent of the Sunday School and for many years an Elder of the congregation of Christ's (St. Paul's) Church. To him the recipients of the "due-bills" went and he gave them merchandise in return. Once each year, he submitted his bill and if there were any doubts in the

\* Pastor resigned before the year ended.



minds of the Vestry, the item was removed from the account. Year after year his account was approximately \$400. His love for the church led him to finance the operations of the congregation to that extent each year.

3. The congregation gave notes in payment of bills. In certain instances "due-bills" were not acceptable. A note was given in those cases. These notes were of different kinds. Some were "with interest" and some "without interest." They were made for various lengths of time, some for "three years, interest to be paid semi-annually."\* Some were made for "eighteen months, interest to be paid annually."\* Some were made for "twelve months interest to be paid quarterly."\* The Vestry seemed to have no particular preference, it gave some of all kinds.

Much harsh criticism has been directed against the members of the Vestry for their acts during this period. They have been accused of being careless and neglectful and branded as betrayers of their trust. A large part of that criticism is undeserved. A review of the minutes of the Vestry reveals that the members of the Vestry attended the meetings regularly and contributed both of their time and means in the support of the church. If they were guilty of any one fault, it was that they did not have sufficient courage to demand that the congregation do one of two things; either live within its income or be more liberal in its contributions. Perhaps they were too prone to postpone meeting obligations, but no other course seemed open to them.

The period in which they labored was not too prosperous. Panics and shutdowns of factories were common. Unemployment made regular and systematic giving impossible. Indeed, some were unable to make any contribution to the church. And all was not well within the congregation. Unity, that necessary pre-requisite to success, was lacking. The pastors did not remain with the congregation for a sufficient period to gain the confidence of the people or to evolve a programme and put it into operation. From 1841 to 1856, four pastors served the congregation, one for six years, the other three,

\* "Minutes of Vestry."



each for three years. The pastors sought fields of labor in which the atmosphere was more congenial and the congregation manifested no reluctance at their departure. Instead of remaining and laying a sure and stable foundation they went their way and the members became accustomed to short pastorates and developed itching ears for new voices. Under such conditions no constructive work was accomplished. The congregation languished and sometimes barely managed to exist.

## CHAPTER XII

### THE CHURCH ENTERS THE FIELD OF BUSINESS

The financial practices employed by the Vestry at that time were palliative rather than curative. The habit of borrowing money and accepting credit only served to postpone the inevitable day when the obligations of the congregation must be cancelled. Eventually the debts of the congregation had to be paid and paid from the gifts of the members. Unfortunately, there seemed to be a disposition in the minds of the congregation and the Vestry, that in their particular case, there might be an exception to the rule and that there might be some *other* and less *difficult* way out of their financial problems. Many more unhappy and debt-burdened years were to be experienced ere they learned to live within their income and to pay their obligations from the offerings of the members rather than from the borrowings of the officials of the church.

The outstanding example of their continued belief that there was some other way out of their financial distress can be seen in their next venture, a venture that embarked the congregation on the troubled sea of the Real Estate business. For unbounded faith or sheer audacity (one is at a loss to know which prevailed) it is unparalleled in the entire one hundred and fifty years in the life of the congregation. As has been related in a previous chapter when the old log church was found to be unfit and unsuitable for the purposes of worship, instead of disposing of it, the Vestry converted it into a parsonage for the use of the pastor and his family. Continued use and little care made it unfit for residential purposes. The pastors refused to live in it and the congregation was placed under the additional burden of providing a home for the pastor. Attempts were made to rent the parsonage but with little success. The house was in such a state of disrepair that it could not be rented. The Vestry resolved to sell the parsonage and the land on which it stood. (In that day, the land now occupied by the Bernstein Furniture Company and Church Place was spoken of as "the parsonage lot"). That failed also. It was then that the Vestry entered the field of business. Let the minutes of the Vestry relate the story.

“Whereas, The interests of the Church demand of us, as its Vestry, that something should be done by way of improving the parsonage property belonging to the same, in view of its delapidated condition, as well as to render it more available both pecuniarily and otherwise;

And Whereas, it has been suggested that this object can be more effectually and more profitably attained by the erection of a suitable house, adapted to business on the first floor and school-rooms on the second floor and a hall for societies on the third floor at a cost of some \$2500 or \$3000.

And Whereas, in view of an empty Treasury, it is proposed to negotiate a loan of say \$3000 to carry into effect the above plan; provided it [the money] can be procured for not less than five years time—; and that the surplus arising from the rent of the two store rooms on the first floor, the school rooms on the second floor and the hall on the third floor together with the present Lecture Room [the basement story of the Church Building], after deducting the sum of \$125 for the use of the Minister [house-rent], the interest on the amount borrowed and insurance, be set aside annually as a sinking fund for the ultimate liquidation of the said debt:

Therefore be it

Resolved, by the Vestry of the Evangelical Lutheran Church of Cumberland, that we deem the plan proposed above, for the erection of a suitable three-story brick building for the purposes therein set forth, upon the site now occupied by the old parsonage, expedient and practicable.

Resolved that a committee of three be appointed by the President, whose duty it shall be: to procure a suitable plan or drawing of a house adapted to the purposes embraced in the foregoing preamble; to ascertain as near as can be the cost of such a building and to ascertain whether the requisite amount of money can be procured upon the terms above prescribed and to report to a subsequent meeting of the Vestry at their earliest convenience.”\*

After careful and deliberate discussion (one is constrained to wonder) the above preamble and resolutions were unanimously adopted. The President appointed as a “Committee of Enquiry” James O’Dair, William R. Beall, W. R. McCulley and Kennedy H. Butler.

\* Minutes, February 1854.

One month later the "Committee of Enquiry" reported as follows:

"To the Vestry of the Evangelical Lutheran Church of Cumberland:

The Committee appointed by your President at a former meeting of the Vestry beg leave to report: That we have procured a drawing or plan of such building, which will be found accompanying this report; that in the absence of any regular or precise estimate as to the cost of such building, we think the sum of \$3000, as was proposed, will fully cover the entire cost of same; and that in regard to procuring the money, we beg leave to state that we have succeeded in obtaining the promise of a loan of \$2000, at not less than five years and entertain no doubts as to the procurement of the remaining One Thousand Dollars by the time it will be required.

Respectfully submitted

James O'Dair

Kennedy H. Butler

W. R. Beall

W. R. McCulley."\*

The above committee also submitted the following preamble and resolutions:

"Whereas, we have succeeded as a Vestry, in obtaining the promise of a loan of \$2000 for not less than five years and for the purpose contemplated in proceedings heretofore had, in reference to the improvement of the parsonage lot

Whereas, the condition of the loan contemplates a mortgage on the Real Estate of the Church; now therefore

In view of the religious and temporal advantages which, in our judgment, will result to the Church from the improvement,

Resolved, that as a Vestry we do hereby accept of said loan of \$2000, for a period of not less than five years, to be expended for the purpose aforesaid; and will secure the payment of the same, together with the interest that may accrue thereon, by mortgage, duly executed, covering the Real Estate represented by 'The Vestry of the Lutheran Church'; in the town of Cumberland, Maryland.

Resolved, that said sum of \$2000, when received, shall be forthwith deposited in the 'Cumberland Bank of Alleghany', of Cumberland and placed to the credit of 'The Vestry of the Lutheran

\* Minutes, March 1854.



Church' and shall be drawn therefrom upon the check of the Secretary, in pursuance of the order of said Vestry.

Resolved, that in view of the considerations herein, before mentioned, we will cause to be erected on said 'Parsonage Lot,' a neat and substantial three story brick building Sixty feet in length and Forty-three feet in width. The First Story shall be devoted to trade; the Second Story to religious and intellectual culture and the Third Story finished as a Hall for benevolent associations according to a general plan this day exhibited and agreed upon.

Resolved, that a committee of five be appointed, whose duty it shall be (or a majority of them) to superintend the erection of said building, preserving in its construction the general features mentioned in the preceding resolutions; and to the exercise of this supervision they are hereby fully empowered to issue and receive proposals, execute contracts and transact all such other business (except the payment of money) as may be necessary to the proper discharge of all the duties devolved upon them as a Building Committee.

Resolved, that said committee are hereby expected to prosecute the erection of said building with all reasonable dispatch, bestowing upon it that degree of attention which will secure a faithful compliance with the terms of the building contract; and in all cases of disagreement among themselves as a committee, they are further expected to refer the matter of difference to the Vestry for their advice."\*

Once again the Vestry after "full, free and careful deliberation" adopted the resolutions and the President appointed as a Building Committee: A. M. L. Bush, Chairman, Henry Flury, William R. Beall, Kennedy H. Butler and W. R. McCulley.

At the regular meeting of the Vestry held in April 1854, the original committee consisting of James O'Dair, W. R. Beall, Kennedy H. Butler and W. R. McCulley reported that "it had borrowed \$2500 instead of \$2000 and had deposited it in the bank; that the money had been borrowed for a period of six years, interest payable annually at 6%; that it had reserved the right to pay the principal at any time in installments of not less than \$250 and that a mortgage had been executed by the Vestry upon the portion of the Church Property on which the church and the old parsonage

\* Minutes, March 1854.

are located, to Jacob Stoyer on March 20, 1854.”\* These acts “were upon motion duly ratified by the Vestry.”

Later in the same month, at a special meeting of the Vestry, the Building Committee made the following report:

“We, the Building Committee, respectfully represent to the Vestry of the Lutheran Church, that upon the receipt and examination of the various bids for the erection of the contemplated three story building on the site of the old parsonage, are fully satisfied, after making all necessary curtailments and alterations in the original plan to reduce the cost thereof, that the said building will cost at least \$3500. Your Committee having further considered the relative cost of such building in connection with the additional revenue to be derived from the third story thereof, have come to the conclusion that it will not justify the negotiating of a further loan to carry out the original design of said building. We therefore recommend that the said building be reduced from three stories to two stories. Upon data furnished your committee, the cost of the two-story brick building will be about \$2500 or \$2800.”\*\*

The Vestry accepted the recommendation of the Building Committee and directed that a “two-story building be built instead of the contemplated three-story building.” As the building progressed, it became evident that sufficient funds had not been provided. W. R. McCulley, a member of the Vestry and the author of the plan, offered the Vestry a loan of “\$275, for four months without interest.” The loan was gratefully accepted and the work was resumed. Finally, May 3, 1855, approximately one year after building operations had begun, the building was completed.

#### Report of the Building Committee.\*\*\*

##### “Receipts

|                     |  |           |
|---------------------|--|-----------|
| March 20, 1854.     | By cash loan from Jacob Stoyer.....                              | \$2500.00 |
| January 6, 1855.    | By cash loan from W. R. McCulley.....                            | 275.00    |
| January 6, 1855.    | By Acceptance of Greenfield in favor of<br>Bush and Saylor.....  | 80.50     |
| January 6, 1855.    | By Order of Greenfield in favor of Bush<br>and Saylor .....      | 20.63     |
| January 6, 1855.    | By order of William Delaughter in favor<br>of K. H. Butler ..... | 30.00     |
| Total Receipts..... |  | \$2906.13 |

\* Minutes, April 1854.    \*\* Ibid. April 1854.    \*\*\* Ibid. May 1855.

Disbursements

|  |           |
|--|-----------|
| To James O'Dair at sundry times                        |           |
| as per accompanying vouchers.....                      | \$ 258.04 |
| To J. Rabold and Sons at sundry times                  |           |
| as per accompanying vouchers.....                      | 772.50    |
| To Null and Morrison at sundry times                   |           |
| as per accompanying vouchers.....                      | 1219.50   |
| To J. L. Greenfield at sundry times                    |           |
| as per accompanying vouchers.....                      | 326.54    |
| To John Johnson as per accompanying vouchers.....      | 35.52     |
| To L. and W. Lippold as per accompanying vouchers..... | 21.00     |
| To W. Delaughter as per accompanying vouchers.....     | 98.00     |
| To John Beall as per accompanying vouchers.....        | 41.81     |
| To Zeiber and Ettele as per accompanying vouchers..... | 59.36     |
| To R. D. Johnson as per accompanying vouchers.....     | 8.71      |

Total Disbursements .....\$2840.98

Recapitulation

Total Receipts.....\$2906.13  
 Total Disbursements ..... 2840.98

Balance.....\$ 65.15"

This is the first complete financial report recorded in the history of the congregation. The reason soon became evident. From the very inception of the above described project, the Vestry, in all of its deliberations, manifested a very commendable unanimity. It became apparent, however, that a large part of the members of the congregation did not regard the venture with favor. It is significant that during the entire proceedings, not once was a Congregational Meeting called nor was the matter submitted to the congregation at any time. As time passed, the Vestry became aware of the growing displeasure of the congregation and in order to be able to give a full and complete report of its actions, it transcribed an accurate and comprehensive report in the minutes.

The real cause of the displeasure of the congregation must remain in the realm of conjecture. The more far-seeing may have sensed that the project would bring no rich financial return to the congregation. Some were offended, no doubt, by the somewhat arbitrary manner in which the Vestry had proceeded. The opinion of the congregation had not been sought by the Vestry. But what-



ever the reason, the congregation was displeased and it showed its displeasure in the usual but unfortunate manner to which congregations often resort namely, it refused to contribute to the support of the church. Ere long the treasury was empty and the regular expenses of the congregation remained unpaid. When the pastor called upon the Vestry to pay his salary, the Vestry made promises but did not pay. It was unable to pay; it had no funds. Nor could it borrow; it had exhausted its capacity to borrow. When the pastor demanded his long over-due salary and suggested that if it were not paid, he would present his resignation to take effect three months later, the Vestry accepted his conditional resignation.

That proved to be "the straw that broke the camel's back." The congregation rallied to the support of the pastor, and for the first time in the history of the congregation, there is recorded a conflict between the pastor and the people or more accurately speaking, the pastor and a part of his people, the members of the Vestry. For a number of months the conflict continued. The account does not make very pleasant reading. Let it be sufficient to say that in the end the pastor and congregation triumphed and the matter was adjusted. A truce was agreed upon but peace was not restored. Some months later when the pastor resigned, the treasurer made this significant entry in his account book: "Pastor Campbell preached his valedictory sermon today. Thanks be to God. Amen." Much, if not all of the trouble with its attendant unpleasantnesses, would have been avoided, had the Vestry manifested as much zeal and as much prudent activity in building the Kingdom of God as it manifested in building a two-story Brick House on the old parsonage lot.

With the completion of the Brick Building a new committee made its appearance in the Minutes of the Vestry, the Committee on Renting. The duties of that committee were, "to fix upon an adequate rent for the two store rooms on the first floor, the school-room on the second floor and the Lecture Room in the basement story of the church; to secure suitable tenants for the same; to sign leases for the afore-mentioned rooms; to collect the rents as they shall fall due and to pay the money over to the Treasurer of the church."\*

Later the powers of the committee were restricted. No lease for any of the rooms was to be given "without the approval of the Vestry."

\* Minutes, June 1855.



It would be interesting to know the basis upon which the proponents of this project made their estimates. In the preamble by which they introduced the plan to the Vestry, they indicated that they entertained a reasonable belief that ultimately the investment would yield a sufficient amount to liquidate all indebtedness incurred in the erection of the building. Subsequent events proved that they were terribly wrong. They underestimated the cost of erecting the building and over-estimated the return from rents. As a result their entrance into the Real Estate business, instead of lessening the burdens of the congregation, added to its financial worries and obligations. What was even worse, it became a cause for division among the members of the congregation.

A careful examination of the Minutes of the Vestry and the Accounts of the Treasurer, reveals, that at no time was the rent for the entire building and the Lecture Room of the church, more than \$400 per year. Of that sum, \$166.50 was allocated for interest and \$125 was set aside for the rent of the parsonage; this left the Vestry approximately \$100 for insurance, repairs and perhaps taxes. There were times when only portions of the building were rented. During the "panic of 1857" the rents were drastically reduced. From 1857 to 1860, the return from rents only slightly exceeded the interest charges, and in the year 1862, the interest was \$27.50 in excess of the rent. In all the years that the congregation owned the building not one penny was paid on the original investment.

In the course of time it became known to the public that the venture was not profitable to the congregation. The Vestry made an attempt to sell it, but was unsuccessful. Evidently the price asked by the Vestry (\$4100) was deemed in excess of its value. Finally, on May 1, 1868, Mr. Kennedy H. Butler, a member of the congregation, offered to exchange property owned by him on South Liberty Street for the Brick House and lot, owned by the congregation and located on Centre Street. Butler's proposition as recorded in the Minutes of the Vestry was as follows:

"He [Kennedy H. Butler] proposes: to give to the Vestry of the English Lutheran Church of Cumberland, Maryland, the two-story attick Brick House on South Liberty Street, recently purchased from the estate of George Rizer deceased, reserving the space of ground between said building and his [Butler's] present residence, the depth of his [Butler's] said house; to transfer to the

Vestry his title to the Alley between said property and the properties of H. Hebb and others; to build a cistern in the yard to cost not less than Fifty Dollars (\$50); to give the Vestry the present year's rent of said property, Three Hundred Dollars (\$300). Also to assume the present mortgage debt of the Church [\$2500 to Margaret Stoyer, to whom Jacob Stoyer had assigned the mortgage held by him against the church].

All this he [Butler] proposes to give and to do in consideration of the Vestry giving him the Brick Building property on Centre Street with the free use of the Alley in common with the Church, he [Butler] to erect and maintain a gate at the entrance of the said Alley on Centre Street. The Vestry is to pay the present year's interest, One hundred and Fifty Dollars (\$150) on the Stoyer mortgage."\*

The Vestry considered the proposition but postponed definite action until the following week. No doubt the members of the Vestry desired to consult with the members of the congregation. At the special meeting of the Vestry, held one week later, the proposition was "carefully and thoughtfully considered and discussed" and accepted. The Vestry "appointed, instructed and fully authorized Bros. Shober, Beall, Bush and McCulley to sign an agreement on the part of the Vestry to carry the same into effect."\*\*

Less than two years later Mr. Kennedy H. Butler again offered a proposition to the Vestry namely "to re-purchase or to take off of his hands the property recently purchased by him from the said Vestry by paying to the said Kennedy H. Butler One Hundred and Fifty Dollars for actual repairs made upon the said building."\*\*\* The Vestry unanimously accepted his proposition and repurchased the Brick Building. A second proposition "to relieve him [Butler] from the \$2500 mortgage on the church assumed by him on certain conditions hereafter to be considered."\*\*\*\* was postponed until "Monday evening next." Evidently the matter was adjusted privately as no further record on the subject appears in the proceedings of the Vestry.

The strange part of this exchange of properties is that no deeds of transfer of the properties were given, or if given, were not recorded in the Land Records of Allegany County. That an exchange was made between Butler and Vestry is evident. No doubt deeds were made and delivered to the parties concerned but a second

\* Minutes, May 1868. \*\* Ibid. May 1868.

\*\*\* Minutes, February 1870. \*\*\*\* Ibid. February 1870.

exchange of the properties occurred before the deeds were made a matter of record. A diligent examination of the Land Records reveals that the Lutheran Congregation neither received by deed nor transferred by deed any property located on South Liberty Street in Cumberland, Maryland. If a deed was made by the Vestry to Butler by which the property on Centre Street was transferred to him, when the Vestry "re-purchased it or took it off of his hands," that deed was simply destroyed.

After the re-purchase of the property on Centre Street by the Vestry, if we assume that Butler had given the Vestry a deed to the above-mentioned property on South Liberty Street, the transaction resolves itself into the following status: The Vestry had title to the property on Centre Street; it also had title to the property on South Liberty Street for no mention was made of the latter property in the re-purchase. Butler was relieved of his Centre Street purchase but had incumbered himself to the extent of \$2500, the amount of the mortgage held against the church and assumed by him at the time of the original exchange of properties. He sought to be relieved of that incumbrance. The Vestry, no doubt, did not want the additional burden of the South Liberty Street property on its hands, and it refused to relieve Butler of the mortgage until such a time as he [Butler] was willing to "take back" from the Vestry the property on South Liberty Street. Evidently the agreement was reached privately and all contracts and agreements between the two parties were destroyed. At any rate by July of 1870 all property in question was in possession of the original owners.

In July 1870, the Vestry received a proposal from Mr. George Dietz in which he offered "to give his [Dietz'] property on Decatur Street and Six Hundred Dollars [\$600] for the Brick building on Centre Street."\* The Vestry postponed the consideration of the offer for one month. In August 1870, the Vestry met and in a body visited the property on Decatur Street for the purpose of inspecting it. It then convened in the home of Mr. R. W. McCulley and "after an interchange of thoughts," the Vestry accepted the proposition of Mr. Dietz.\*\* September 5, 1870, Mr. William R. McCulley, who had been empowered to act for the Vestry, reported that "the transfer of property with Mr. Dietz had been made and that the matter had been settled by Mr. Dietz who gave his note for \$600 for twelve months with interest from date."\*\*\*

\* Minutes, July 1870. \*\* Ibid. August 1870. \*\*\* Ibid. September 1870.



In this transaction the same confusion that arose in the preceding exchange of property with Kennedy H. Butler, presented itself and for exactly the same reasons. No deeds were made or if made, they were not recorded. In the Land Records of Allegany County there is no record of any deed made by the Vestry of the English Lutheran Church to George Dietz. Nor is there a deed from George Dietz to the Vestry of the English Lutheran Church by which the property on Decatur Street was conveyed to the Vestry or the Congregation. Title to the property was obtained by the purchase of certain "ground rent" claims from Charles Rabold and others in 1895. Two years later the property on Decatur Street was sold to Benjamin C. Poole for \$2700. If the property on Centre Street spoken of in the exchange of properties between the Vestry and Dietz was deeded to Dietz it was returned to the Vestry in the same manner as had been done in the Butler exchange, by private agreement and destruction of the agreements and deeds. The Minutes of the Vestry make no further reference to the exchange and the Land Records of Allegany County reveal no deeds bearing on the matter. In 1874, the Vestry had title to the "Brick House erected on the Parsonage Lot" for on April 20, 1874 the Vestry sold to Kennedy H. Butler the above mentioned property together with a triangular piece of ground lying north of it for the sum of \$6600. Thus, after nearly a decade of dabbling in the Real Estate business in which the Vestry bought, sold, rented and traded, the adventure in the realm of business came to a close.

From the standpoint of an investment the entrance of the congregation into the field of business was not profitable. The records are too meager and too involved to render an accurate accounting of credits and liabilities. If the information available can be accepted as a norm by which a judgment can be formed, it can be said with a high degree of certainty that no profit came to the Vestry in all the years it owned the building. The amount received for it from Kennedy H. Butler (\$6600) would seem to indicate a profit but when it is taken into consideration that the original building cost approximately \$3000; that the congregation included in the sale to Butler a tract of land almost one-half as large as the lot on which the Brick Building stood, it is doubtful if the congregation received more than a fair price for the land upon which the Brick Building was erected.



Two good purposes were served by the Brick Building during the nineteen years in which it was owned by the congregation.

1. It provided better quarters for the Sunday School. From 1844 to 1855 the sessions of the Sunday School were held in the Lecture Room, located in the basement story of the Church. That was a very inadequate and unsuitable place for such an organization. The floor of the Lecture Room was made of plank laid on logs which rested on the ground. The basement story was below the level of the street and was poorly lighted and ventilated. It was damp and altogether unsuited for a Sunday School. There were times when it was flooded by the waters that rushed down from the surrounding hillsides. Some of the older members of the congregation have related that there were times when the floor was almost completely rotted away due to the dampness. With the completion of the Brick Building, the Sunday School was held in the second story of that building where conditions were much more comfortable and one must add, much more healthful.

2. It was used as a hospital during part of the Civil War. The hospitals maintained by the United States Government at Clarysville were transferred to Cumberland in October 1862. Many buildings were requisitioned by those in charge in which to house the sick and wounded. Among the buildings taken over was the Brick Building on Centre Street. The following is a copy of the order:

“Office A. Q. M.

Cumberland, December 11, 1862.”

“To the Vestry of the Lutheran Church Cumberland and Tenants inhabiting the building on Centre Street belonging to said Church.

You will please hereby vacate the building now in your occupancy as the same is required by the United States Government for the purpose of a Hospital for sick soldiers.

“George W. Harrison

Captain and Assistant Q. M.”\*

“Approved

B. F. Kelley

Brig. Gen'l.”

How long the Government used the building for hospital purposes cannot be ascertained. It is likely that prior to April

\* Minutes, December 1862.

1863 the building was returned to the Church, as on April 12, 1862, the Treasurer of the church made the following notation in his accounts:

“Amt. rec’d from U. S. for Rent of Store House \$122.00.”\*  
Upon the return of the building to the congregation, the Committee on Renting leased the store rooms to M. M. Kearney and John E. Buch and the school room on the second floor to Miss E. Timanus. The practice of renting the various rooms continued in force until the building was sold to Kennedy H. Butler, April 20, 1874.

\* Treasurer’s Account Book 1863.

## CHAPTER XIII

### THE CHURCH IN THE CITY

In 1856 the Legislature of Maryland made Cumberland a city and changed its corporate name from the Mayor and Town-Councilmen of Cumberland to the Mayor and City Council of Cumberland. Two years prior (1854), the first constitution was adopted by the Lutheran Congregation that worshipped at the corner of Baltimore and Centre Streets. Prior to that date the congregation had been governed by the "Formula for the Government and Discipline of the Evangelical Lutheran Church." Rev. J. F. Campbell, the pastor of the congregation, had been a lawyer before entering the Ministry of the Lutheran Church and he believed that the interests of the congregation would be served better by the adoption of a Constitution. Accordingly, the following constitution was prepared and presented to the congregation for adoption, at a regularly called Congregational Meeting, January 25, 1854.

#### Preamble

Whereas, the General Assembly of the State of Maryland on the 15th day of March 1837, by the passage of an act did incorporate the Vestry of the Lutheran Church in Cumberland, Allegany County, Maryland, and

Whereas, we believe the spiritual interests of this congregation will be more effectually promoted by the adoption of a Constitution, more precisely adapted to its present necessities, than that by which it has heretofore been governed: Therefore we do hereby adopt the following articles of a Constitution:

Art. 1. The members of this Congregation in their associated capacity for the maintenance of the ordinances of Religion, and distinct and separate from the temporal interests as a church, shall be known by the name and style of the English Evangelical Lutheran Congregation of Cumberland, Maryland.

Note. By the above action the name of the congregation was changed from Christ's Lutheran Congregation, to the English Evangelical Lutheran Congregation. Though the congregation adopted the Article, the name of the congregation remained Christ's Lutheran Congregation until 1895 when the present church building was dedicated by the name and title of St. Paul's.

Art. II. We do hereby adopt for our government as such, the Formula for the Government and Discipline of the Evangelical Lutheran Church, as published and recommended by the General Synod of said Church; subject to such exceptions as are hereinafter mentioned.

Art. III. In addition to the Pastor, the Vestry of this Congregation shall consist of four elders and four deacons, who shall be elected biennially, on the first Wednesday of the month of January and hold their respective offices until their successors are elected and inaugurated.

Art. IV. The officers (Elders and Deacons) shall be elected by ballot and the person or persons receiving a majority of all the votes cast shall be declared duly elected.

Art. V. Unless otherwise provided for, the vote of a majority of those present at any regularly called Congregational Meeting shall be decisive.

Art. VI. In the event of a vacancy occurring in the Vestry previous to any regular election; the existing Vestry may call a Congregational Meeting to hold a special election; but if there be a quorum present of the Constitutional number they (the Vestry) may fill the vacancy by appointment.

Art. VII. This Constitution may be altered or amended by a vote of two-thirds present at any regularly called Congregational Meeting: Provided that due notice of such intended alteration or amendment be publicly given at least two weeks prior to such meeting.

Art. VIII. That the Vestry first elected under this Constitution shall hold their respective offices, unless removed by death or otherwise, until the first Wednesday in January 1856.

In ratification of the above Preamble and Constitution we have hereunto caused our names to be subscribed, the 25th day of January, 1854.

Henry Wineow

Emanuel Easter

A. M. L. Bush

H. Flury

Wm. R. Beall

James O'Dair

William Startzman

George Sheppard

Catherine Criss

Mary Startzman

Mary Hughes

Catherine A. O'Dair

Mary E. Rizer

Ann Barnitz

Mary M. Easter

Sally Peterman



William R. McCulley

John Raybold

John Wolfe

Samuel Ferl

William Bucholtz

Peter Startzman

George W. Hoover

Louisiana Beall

Rosannah Ferguson

Sarah Jane O'Dair

Ann Saylor

Maria W. Walton

Margaret M. McCulley

Catherine Sullivan

The above Constitution is the instrument by which the congregation is governed today. Article III was amended in 1928, by which the Vestry was increased from eight to ten members, four Elders and six Deacons. In 1934 the Article was further amended by which the term of office of a vestryman was increased from two to four years. At the same time the terms of the Vestry were staggered so that the terms of five vestrymen expired each bi-ennium.

Rev. J. F. Campbell submitted his resignation to the Vestry November 24, 1856, to take effect January 31, 1857. As has been related elsewhere, the relationship between Pastor Campbell and the Vestry had not been very harmonious. His resignation was unanimously accepted and no resolutions of regret were adopted. In view of the fact that the obligations of the congregation to the pastor had not been cancelled, no attempt was made to fill the vacancy until March of that year. The attempts of the Vestry to secure a pastor were fruitless. One pastor refused the call and another did not make a favorable impression. Finally an invitation was extended to Rev. A. J. Weddell of Springfield, Ohio, to preach for the congregation with a view to becoming its pastor. He accepted the invitation and on June 3, 1857 the following resolution was adopted unanimously:

"Whereas, The Rev. A. J. Weddell of Springfield, Ohio has complied with the invitation to visit and preach for us and the Congregation subsequently, by a unanimous vote, has expressed its desire that he should become our pastor

Therefore be it

Resolved, that the Committee heretofore appointed, consisting, of Bros. McCulley, Bush and Beall, be and they are hereby instructed to extend a call to the Rev. A. J. Weddell to become our Pastor and to offer him a salary of \$750 a year; with the further understanding that we pay the necessary expenses of his removal to Cumberland and if possible, we will increase the salary to \$800."\*

\* Minutes, June 1857.

To that call Rev. Mr. Weddell replied as recorded in the minutes: "all things considered he could not feel himself justified in changing his field of Pastoral labors short of a salary of \$800 per annum." Whereupon the Vestry instructed the committee to offer Rev. A. J. Weddell a salary of \$800 per annum and pay his necessary expenses of removal to Cumberland. Rev. A. J. Weddell accepted the call in the following letter:

"Springfield, Ohio,  
July 27, 1857."

"To Messrs. McCulley, Bush and Beall  
Gentlemen and Brethren:

Being now satisfied with the terms of the call which you extended to me and having resigned my charge in this City, I now officially inform you of my acceptance of the office of the English Evangelical Lutheran Congregation of Cumberland, Maryland and to which I have been elected. If necessary arrangements can be made, with Divine permission I will preach my introductory discourse on the second Sabbath in August. I may possibly be delayed a week later.

I shall expect you to procure a suitable place of residence for me and my family and to attend to such other preparations in your City as may be requisite. My views on that subject have already been expressed in a private letter to one of your number. I shall be happy from time to time to receive any suggestions from you on the subject of my removal that you may deem proper.

May the Lord bless the connection upon which we are about entering and make it the cause of happy results in our Lutheran Zion in your City. Let us fervently pray that as Pastor and People we may labor faithfully and successfully in the cause of our Divine Master.

I am yours in Christ

A. J. Weddell.

P. S. I would merely suggest the propriety of having the fact noticed in your City papers that your Church is again about to be supplied with a Pastor. It may prevent some of your audience from scattering permanently to other Churches."\*

The announcement of the acceptance of the call by Rev. A. J. Weddell was the signal for renewed activity on the part of the congregation at Baltimore and Centre Streets. A committee was

\* Minutes, July 1857.

appointed "to give the church a thorough cleansing." Minor repairs, which through disinterest had been neglected, were made. In short, the congregation busied itself as never before, in an effort to make Rev. Mr. Weddell's entrance into his new field as encouraging as possible. And Pastor Weddell seemed to recognize the presence of that new fervor. Many new methods were introduced and the new relationship seemed destined to become abundantly successful. The wheels were set in motion to beautify the church both on the outside and within and to make it a place of worship that reflected credit upon the congregation.

That Pastor Weddell was alive to the movements of the church at large is to be seen in the manner in which he guided the congregation on the issue of the Melancthon Synod. "The Melancthon Synod was a schism in the ranks of the Maryland Synod. An effort on the part of Dr. Benjamin Kurtz and a few others to resist the swelling confessional tide in the Lutheran Church and particularly in the Maryland Synod. The Maryland Synod had resisted every move on the part of those who would lead her away from her conservative doctrinal position. The liberals therefore decided to try the expedient of organizing a new Synod."\* In 1857 eight pastors, one of whom was Rev. J. F. Campbell, a former pastor of Christ's (St. Paul's), petitioned the Maryland Synod for dismissal from that body in order to organize themselves into a new Lutheran Synod in Western Maryland. That petition was granted and a few weeks later the Melancthon Synod was formed. It had no fixed boundaries but aimed to spread over the whole territory of the Maryland Synod. Its Declaration of faith embodied the articles of the Evangelical Alliance with a few changes and represented what was called an Advanced Lutheranism.\*\*

"The next year the Maryland Synod repented of her action in allowing the withdrawal of a part of its membership. The conviction was recorded that under no circumstances were two synods either necessary or desirable in the State of Maryland, even if divided by a fixed geographical boundary."\*\*

Pastor Weddell was fearful that the Maryland Synod might agree to some kind of territorial division of the State of Maryland and before leaving for Synod in 1859 he had adopted the following resolution:

"Resolved, by the Vestry of the English Evangelical Lutheran

\* History of Maryland Synod, p. 165—Wentz. \*\* Ibid. p. 166.



Congregation of Cumberland, Maryland; that our Pastor and Delegate to the Maryland Synod of the Lutheran Church which meets in this City the coming month, be and they are hereby instructed to oppose any fixed boundary lines between the Maryland Synod and the Melancthon Synod, which will necessarily place us as a Congregation out of the bounds of the Maryland Synod, that although in a series of some forty years' service, the Maryland Synod may be regarded as antiquated to some, yet we as a Congregation, desire still to remain a component part of this Patriarch of Lutheran Synods."\*

The fears of Pastor Weddell were without foundation. The Maryland Synod deplored the error committed in 1858 and, while it invited the brethren of the Melancthon Synod to meet with it in a prayerful conference in the hope of restoring the ancient unity of the Lutheran Church in the State of Maryland, it offered no compromise. It made overtures for four successive years for reunion, but in vain. It was not until 1868 that the Melancthon Synod accepted the invitation of the Maryland Synod to a friendly conference with a view to union. That meeting was held in Frederick and a basis of reunion was adopted. "At the next regular session of the Maryland Synod the two bodies merged. The act of union consisted simply of adding to the roll of the Maryland Synod the names of the pastors and the congregations which constituted the last roll of the Melancthon Synod. That the breach was completely healed is evidenced by the fact that the members of the Melancthon Synod were admitted before the Synod's convention was organized by the election of officers and by the further fact that one of their number, Rev. X. J. Richardson was immediately elected president of the Maryland Synod."\*\*

Unfortunately, soon after Pastor Weddell began his work in Cumberland, the community experienced a severe economic depression. Industries and factories closed and employment was difficult to obtain. Pastor Weddell in speaking of the situation declared that "grass grew in the principal streets." The economic condition of the city and the surrounding countryside soon made itself felt in the churches, and the "Church on the Corner" was no exception. Offerings to the upkeep of the church diminished and rents of the pews remained unpaid. So serious did the situation become that the Vestry resorted to the drastic means of taxation to procure

\* Minutes, September 1859. \*\* History of Maryland Synod, pp. 167-168—Wentz.



funds for the use of the church. But even with such drastic measures the Vestry found itself faced with a situation similar to that which it had experienced during the preceding pastorate of Rev. J. F. Campbell, it fell into arrears in the payment of the pastor's salary.

The noble character of Pastor Weddell revealed itself in the manner in which he dealt with that trying and troublesome situation. He manifested great wisdom and Christian patience in those stern days. Instead of making demands, as had his predecessor, he laid the whole issue fairly before the Vestry in a letter to that body. The letter is wise in its counsel, humble in tone, yet plain and clear in its statement of facts. Above all it breathed the spirit of a true servant of the Master and is well worth quoting:

"Cumberland, Md., April 1, 1861."

"To the Vestry of the Lutheran Church

Brethren:

The disturbance of the pastoral relation is a subject of serious consideration, and it is therefore with perplexity and painful feelings that I have concluded to bring the matter before you at this time, more especially as I am in doubt myself as to the indications of Providence.

It is now nearly four years since I became your pastor, during which time I have endeavored faithfully to fulfill the duties involving upon me. Our success and prosperity have not equalled my anticipations. For this, perhaps can be found many reasons, chief of which is the great depression of all things in our City during my entire pastorate, which has been felt by all the Churches in Cumberland, both spiritually and temporally.

The condition in which I am placed by the deficiency in my salary and consequent pecuniary embarrassments, induce me to address you at this time.

Today my rent for the past year, \$140, is due, together with other bills amounting to \$60 or \$70 which should now be paid. My character as a man and as a minister is at stake. To meet these claims I have now due me from the congregation up to the first of February, \$414.11. As this is a time of great financial depression, I am willing to bear my share of it and if the balance due me now and hereafter be promptly paid, I will reduce my salary to \$700 for the present year. I submit the proposition to you for your consideration, earnestly requesting prompt and definite action.

As there seems to be indifference in regard to my support and as it appears customary here to change pastors every few years, it may be that the indifference rises from a desire of the wanted change. I have been here more than the average time and therefore desire to have matters settled. I wish to remain no longer in a charge than may be agreeable to the people or than I am willingly supported.

In order, Therefore, to give an opportunity for an effective and proper decision, I hereby tender you my resignation as Pastor of the English Evangelical Lutheran Church of Cumberland, to take effect at the end of my parochial year.

I take this step with regret but yield to necessity. Should I receive a call elsewhere before the expiration of the time named in the resignation, I shall have to throw myself upon your courtesy and kindness for a release at an earlier period.

I now submit the subject to your consideration and pray that the Spirit of God assist you in your deliberations to wise and salutary conclusions.

Yours Fraternally,

A. J. Weddell.”\*

The Vestry was greatly disturbed by the resignation of the Pastor. After “careful and prayerful consideration of the matter, it was decided to call a congregational meeting” and “Bros. McCulley, Beall and Bush were appointed a committee to prepare a statement to be laid before the members of the congregation.”\* That congregational meeting was never held. “Because of peculiar circumstances, it was indefinitely postponed.” The “peculiar circumstances” which resulted in “the indefinite postponement of the congregational meeting,” took the form of a storm of protest on the part of the people against the acceptance of Pastor Weddell’s resignation and an unparalleled and spontaneous pledge of the individual members of the congregation to be loyal to the church and to support the pastor.

The indebtedness of Pastor Weddell to George Rizer, rent of the house, was assumed by the Vestry and the pastor’s salary was paid in full to date. The Vestry also went on record declaring “that in view of present financial conditions in our city, the Vestry does not feel authorized in promising a salary, for the present year, of more than \$500 plus the income of the School Room (usually \$10

\* Minutes, April 1861.

to \$15 per month), together with anything additional that may be collected should the same amount to \$800.”\*

Once again the fine spirit and the great heartedness of this man of God manifested itself. Pastor Weddell was deeply touched and greatly encouraged by the many expressions of regret he had received when it became known that he had resigned. He was also much impressed by the solicitations that came to him, both from the members of the congregation and the citizens of Cumberland, to continue his work in Cumberland. He realized, no doubt, that the economic situation was temporary and, though his salary was reduced approximately \$300, he decided to continue his ministry in Cumberland.

It turned out to be a very happy decision for both pastor and people. From that day forward the fortunes of the congregation were on the upgrade. Three years later the Vestry was able to retire two notes held against the congregation for nearly ten years. The pastor's salary was paid in full and was raised to \$900 to take effect May 1, 1864. One year later the salary was increased to \$1,000, the largest salary ever paid up to that time in the history of the congregation. At the close of the pastorate of Pastor Weddell in 1868, the congregation was free from debt for the first time in its existence.

Nor was the church prosperous in temporal things alone. Spiritually it had grown in stature. During the pastorate of Pastor Weddell, for the first time, mention was made concerning the benevolence of the church at large. Prior to that time small sums had been sent to the Maryland Synod with the pastor when he attended but no regular contributions were made by the congregation. Pastor Weddell insisted that the congregation be loyal to the programme of the Synod. As a result offerings were taken each year for Home and Foreign Missions. The membership increased in number, the attendance upon the services of worship was larger. All in all his pastorate was one of the most prosperous in the history of Christ's Church.

The fact was all the more remarkable when it is remembered that he was pastor not only during a severe economic depression but also during the trying period of the Civil War. Just how much Cumberland was affected, let Pastor Weddell, himself, relate:

“It had been fondly hoped that Cumberland would escape the

\* Minutes, July 1861.



scourge of war, but the winter of 1860-'61 began to dispel our illusions. Latent feelings and sympathies, then developed, made it evident that Western Maryland, and particularly its central city, was deeply interested in the great question that agitated the public mind. A conflict seemed imminent and people found themselves with divided sentiments and sympathies. Secession and anti-secession, State sovereignty and the Union, coercion and anti-coercion were the general topics of conversation wherever men met together. Even at social parties in parlors, ladies were transformed into violent politicians, and in their wild enthusiasm seemed ready to grasp the rifle and the sword and leave the nursery and the distaff to faint-hearted, cowardly men and old women. Looking back over the lapse of seventeen years we can now smile at the illusions, projects, prospects, hopes and fears of that memorable winter. After the secession of the cotton States, some declared the Union hopelessly dissolved, and advocated the formation of a grand Middle Confederacy stretching from the Atlantic to the Pacific, leaving New England and the seceded States, as troublesome members of the body politic, out in the cold to reap the fruits of their fanatical notions and doings. Others expected some compromise to be made by which the Union might be restored and the Constitution so amended as to protect the rights of sovereign States against the encroachments of the Federal Government. Some again prophesied the speedy secession of all the Southern States, carrying the National capital with them, and forming a confederacy so large and strong as to compel a speedy recognition and in the end absorb into itself, under a pro-slavery constitution, all the States of the old Union that would be worth having.

"Others declared that as soon as the Federal Government made a display of its authority and power the leaders of secession would become frightened, the conspiracy be broken up without bloodshed, and the Union restored. Unconditional Unionists and secessionists *per se* were rare among us. But among all classes there seemed to be a pretty general agreement that, in case of a final rupture between the Northern and Southern States, Maryland might assume a kind of armed neutrality, until the question was decided, without compromising her honor or aiding in the subjugation of the seceding States. This was a fiction afterward very soon exploded by the irresistible logic of events. The effects of these wordy conflicts continually going on, were soon manifest in private intercourse.



Old friends became alienated and began to treat each other coolly. Visits were curtailed and often ended disagreeably. Associations and churches felt the disturbing influences. Ministers were interviewed, while their sermons and prayers were closely scrutinized for indications of political sentiments or sympathies. The moral atmosphere seemed filled with a subtle poison by which every one was affected.

"During this period, adding to the divided and disturbed condition of the popular mind, two remarkable characters appeared upon the scene of action. The first was the Hon. Roger A. Pryor, of Virginia, who was then "firing the Southern heart" with his fervid eloquence. With glowing tongue he portrayed the wrongs of the Southern States and plead with all the power of his masterly oratory for a united South to resist the aggressions of a common foe. The other was the Hon. Francis Thomas, ex-Governor of Maryland, and once the honored son and leader of the old State Democracy. Suffering under a severe domestic calamity, and treated as insane, he had fled from public life, and for years had buried himself in his mountain hermitage, living closely the life of a recluse until he was almost forgotten. But when the news of his country's danger reached him all the slumbering statesman was aroused. The strong spirit of former years came upon him. Like some weird, hoary prophet of old, he came down from his mountain retreat and, suddenly appearing in the streets of Cumberland, sounded the alarm of patriotism, and plead with the people to stand by the Union, the Constitution, and the laws. It seemed as if one had risen from the dead.

"But we cannot dwell longer on incidents like these which preceded the war. Events thickened and soon followed each other in quick succession like the echoes of our mountain thunder. Sumter fell. Seventy-five thousand men were summoned for the defense of the Union. Blood flowed in the streets of Baltimore. Virginia adopted an ordinance of secession. Harper's Ferry passed into the hands of the Confederates, and Maryland was left hanging as a Southern shred upon the Northern portion of a disrupted Union. Nothing probably, saved Maryland from the ranks of secession but the delay of its friends and the presence of the Federal troops. What would have been the result had she promptly acted with Virginia before the opportunity was passed, cannot now be positively determined. With the Capital of the nation lying in her

bosom, the whole issue of the war might have been changed, and left us weak and divided instead of a united and prosperous people. We were now at war, and the events that inaugurated it had a most depressing effect upon the interests of Western Maryland. Our city felt it most severely. Her great thoroughfare, the Baltimore and Ohio Railroad, was interrupted and her Canal closed. Trade from Virginia was withdrawn. Every industry was stopped or curtailed; stores were closed and marked "for rent"; real estate sank rapidly in value. Merchants without customers slept at their counters, or sat at the doors of their places of business. Tradesmen and laborers, out of employment, lounged idly about the streets. The railroad workshops were silent and operations in the mining regions almost entirely ceased. Then commenced a deep, painful feeling of insecurity and an undefined dread of the horrors of war. Panic makers multiplied and infested society, startling rumors were constantly floating about of secret plots and dark conspiracies against the peace of the community and private individuals. In the evening men congregated in the hotels, saloons, stores and streets, and then carried home to their families the mysterious suspicions which they heard whispered about—killing sleep and rendering every sound in the night portentous of arson, robbery or murder. As the bonds of government were loosened some imagined that a slave insurrection might suddenly break out, followed by all the horrors of St. Domingo. Secessionists feared a descent of the Federal troops—bringing imprisonment, confiscation or death. Unionists dreaded an irruption of their old neighbors beyond the river, forcing them into the Southern Confederacy or conscripting them for service in the rebel army. Anxiety and care were written on every countenance. There was no heart for business, and the grass of the advancing summer commenced growing upon our deserted streets.

"But the scene was unexpectedly and suddenly changed. On Monday morning, the 8th of June, our citizens were awakened by a confused sound of voices, and, looking out, saw the streets filled with strange, rough looking men, dressed in gray and armed to the teeth with rifles, pistols and sword-bayonets. They seemed to have fallen from the clouds. Who are they? What will they do? were the eager questions that passed from lip to lip and from house to house. A new order of things had commenced. Our city was in possession of the Federal troops. Some zealous Unionist had gained the ear of the Executive, and the Eleventh Regiment of Indiana

Zouaves, under Colonel Lew Wallace, had entered the city quietly on Sunday night and pitched their camp on Rose Hill, over which now proudly floated the Stars and Stripes of the Union.

"The presence of what was then regarded as a large military body naturally excited suspicion and alarm. As was usual in the early part of the war, to quiet the popular mind, a grandiloquent proclamation was soon issued, assuring the citizens that the gallant army now among them had come, not to oppress or to interfere in their domestic institutions, but to protect their lives and property and to preserve the peace of the community. Officers and soldiers associated freely with our citizens, and soon a pretty general feeling of confidence and good will began to prevail. Protection, whether from friend or foe, was deemed preferable to the uncertain and defenseless condition in which we had been living. The rule of the military had begun; it did not end until the close of the war.

"The camp of the Zouaves was beautifully located on Rose Hill, and soon became a place of popular resort. Around it towered the grand mountain ranges of the Alleghanies, dressed in their summer robes of forest foliage, evergreens and flowering laurels. On the South rolled the Potomac; at the base of the hill on the north flowed Will's Creek, and in full view of the camp, nestled in the valley extending over Fort Hill, lay the Queen City of the mountains. Colonel Lew Wallace and some of his staff were men of culture and refinement; the rank and file were courteous and gentlemanly in their deportment. A fine band discoursed sweet music in the camp and through the city, and every day became festive with military pomp and display. Trade began to flourish. The people were assured that this was only a pleasant picnic excursion to the South; there would be no fighting; and many began to believe that the war was about over. But we were not permitted to enjoy this illusive dream long. Military occupation soon began to make itself felt. Free speech was no longer allowed. Secession sentiments were banned. Informers became busy. Citizens were arrested and marched under guard to the camp, and having received a lecture on loyalty and the crime of secession, were tendered the oath of allegiance and then permitted to return to their homes. Some remained nursing their bitter feelings. Others fled to Virginia and entered the rebel army. Men learned afterwards that the mere expression of opinion without overt acts did not constitute treason, and that a forced oath was no remedy for disloyalty."\*

\* "Unwritten Chapters of the War," by Rev. A. J. Weddell.



Christ's Church did not escape the logical fruitage of war. Not only did the Civil War divide the country into "The North" and "The South", it also divided communities in their sympathies, and these sympathies made their way into every society and organization in the community, even the church. During the years of hostilities, there was a marked decrease in the number of communicants. Pastor Weddell called attention to it in notations made in the Church Book. "Held during the heat and excitement of war." "Political animosity and general irreligion materially affected the number of communicants." After the war had ended he wrote "Conditions are returning to normalcy, people are burying their differences and returning to Church."

There were some unpleasant happenings. An active and constructive ministry will generally meet with opposition. Satan usually has his representatives in every congregation. Sometimes he uses one organization to disrupt the harmony of the congregation and sometimes he uses another. In 1863 he used as his instrument the choir. Just what form the trouble took cannot be ascertained. Evidently the matter was referred to the Vestry for adjustment. The Vestry took the matter under advisement, appointed a committee to investigate and disposed of the matter in the following manner:

"To the Members of the Choir:

The undersigned, Secretary of the Vestry of the English Evangelical Lutheran Church of Cumberland, under instructions from the said Vestry, begs to say, that, owing to existing differences among the members of the choir, it is deemed advisable to dispense with the usual choir exercises for the present, at least and respectfully request Brother Easter to lead in Congregational singing.

By order of the Vestry

W. R. McCulley, Sec'y."\*

The period in which the congregation worshipped without the assistance of a choir was short, exactly one month. A new choir was organized, a new organist was obtained "to play the Melodeon" and the whole difficulty was settled. To prevent a recurrence of the former trouble the Vestry passed the following resolution:

"Resolved, that in the future, no person shall be considered a member of the choir, until properly proposed by the choir and elected by the Vestry."\*\*

\* Minutes, June 1863. \*\* Ibid. July 1863.



In December, 1867, Rev. A. J. Weddell submitted his resignation to the Vestry:

“To the Vestry of the English Evangelical

Lutheran Church of Cumberland, Md.

Dear Brethren:

Nearly eleven years ago, I addressed to you my acceptance of the call to this pastorate. Then we looked forward with hope to the future, now we can only survey the past. During the term of my ministry here, which extended through the times of depression and calamity in Church and State, I have endeavored to discharge my duties faithfully.

Of the success of my labors, you and others may judge. Although our congregation has suffered most severely by deaths and removals, yet it has made steady progress, and in its increased membership and resources gathered around it, is stronger and has fairer prospects before it than ever before. Notwithstanding the trying times through which we have passed, on the whole my ministry among you has been pleasant. We have had almost unexampled peace and harmony. Friendships and attachments have been formed, which will never be forgotten, and upon which memory will always delight to dwell. Were I to consult my own heart, this happy relation which God seems to have blessed, would endure for life.

But the same kind and mysterious Providence that brought me among you, now seems to urge my departure. Having received a unanimous call from Trinity Evangelical Lutheran Church of Norristown, Pennsylvania, I have given this subject a long and prayerful consideration. I have hesitated, consulted and delayed, but the impression “It is the Lord,” fastens itself upon my mind, and it is for me to obey. Whether to me, it is for good or evil, I know not; I am in the hands of the Lord.

It becomes, therefore, now, my painful duty to offer you my resignation as Pastor of the Congregation which you represent, to take effect the First of March, 1868.

Thanking you for all your kindness and forbearance toward me, I shall receive your acceptance of my resignation as another evidence of your regard and friendship.

May God bless you all, and the Congregation, and provide for you a shepherd after His own heart, to lead and feed the dear flock which I now resign.

With most ardent wishes and prayers for your welfare and prosperity,

Yours Fraternally

A. J. Weddell, Pastor.”\*

The resignation of Pastor Weddell came as a shock to the members and was a great blow to them. He was greatly beloved by his people as is evidenced by the following resolutions:

“Whereas, in the Providence of God we, as a Congregation, are called upon to part with our beloved Pastor, Rev. A. J. Weddell, who has tendered his resignation to take effect March 1, 1868, with a view to the acceptance of a unanimous call from Trinity Lutheran Congregation of Norristown, Pennsylvania, and

Whereas, it is with no ordinary feelings of regret, that our present happy relations of Pastor and People are thus suddenly and unexpectedly terminated after a lapse of more than ten years of peace, harmony and prosperity;

Therefore be it

Resolved, that we have learned with unfeigned sorrow and regret that our beloved Pastor, Rev. A. J. Weddell, after mature and prayerful consideration, deems it his duty to sever the connection happily existing between us, with a view of removing to another field of labor;

Resolved, that in recurring to our past relations, we rejoice in the consciousness of knowing and feeling that the time has not been mis-spent, but that we have enjoyed a series of years of uninterrupted peace and harmony; and, in addition, the Congregation has been considerably enlarged and the cause of the Redeemer promoted thereby.

Resolved, that in accepting his resignation, we would affectionately and prayerfully commend him and his dear family, to the paternal care and cordial embrace of those among whom he is thus called to labor, at the same time humbly invoking the blessing of God to go with him and, in his future labors, to cause him to be eminently useful in leading souls to Christ.

Resolved, that a copy of the foregoing preamble and resolutions be transmitted to Rev. A. J. Weddell by the Secretary.

\* Minutes, December 1867.

Resolved, that the above preamble and resolutions be published in the "Lutheran Observer" and the "Lutheran Missionary."\*

Pastor Weddell preached his farewell sermon in Cumberland on the last Sabbath in February, 1868, and brought to an end a very successful ministry. It can be said with certainty that up to that time he had been the most popular as well as the most dearly beloved of all the pastors who had labored at Christ's (St. Paul's) Church.

\* Minutes, December 1867.

## CHAPTER XIV

### THE CHURCH EXPERIENCES CHANGING FORTUNES

The Vestry lost no time in filling the vacancy occasioned by the resignation of Rev. A. J. Weddell. At the same meeting in which his resignation was reluctantly accepted, the Secretary was instructed without delay "to invite the Rev. H. C. Holloway of Westminster, Maryland to visit and preach for us on the 2nd or 3rd Sunday in January next with a view to becoming our Pastor."\* Evidently Rev. H. C. Holloway accepted the invitation and preached on the Second Sunday in January for on January 14, 1868, the Vestry issued a formal call for a "Congregational Meeting, to be held January 22, 1868 at seven o'clock in the Lecture Room of the Church, to ascertain the sense of the Congregation in regard to extending a call to the Rev. H. C. Holloway of Westminster, Maryland, to become the Pastor of Christ's (St. Paul's) Lutheran Church of Cumberland, Maryland."\*\*\*

The Congregational Meeting was held at the above-named time and place and Rev. A. J. Weddell was accorded the unique distinction of presiding at the meeting in which his successor was elected. Rev. H. C. Holloway was elected and the Vestry was directed "to extend him a call to become the Pastor of Christ's (St. Paul's) Lutheran Church and to offer him a salary of \$1000 per annum in quarterly installments and to pay his necessary moving expenses from Westminster to Cumberland."\*\*\*\* That call was different from the usual call extended by the Vestry in one respect; it is the first time that a call was extended to the incoming pastor at the same salary as the previous pastor had received. Always, with one exception, (that of Rev. A. J. Weddell who was given a larger salary than his predecessor), the salary had been reduced.

Rev. Mr. Holloway began his labors in Cumberland in May, 1868 and served the congregation, with varying degrees of success, for eleven years. His ministry may be described best by centering it around several happenings.

1. The numerous changes in the choir. During the years in which Pastor Holloway served the congregation there were frequent

\* Minutes, December 1867. \*\* Ibid. January 1868. \*\*\* Ibid. February 1868.



changes in the leadership and personnel of the choir. Some of the changes were due to removals from the city and to the increasing demands made upon the time of its members by their several business relationships, while others were due to the disagreements and jealousies which all too often made their appearance in that very helpful organization of the church. But whatever the causes, the changes had the same effect, that of producing disquietude and of charging the atmosphere with a certain mysterious something that kept both pastor and people "on edge"; an atmosphere in which true worship was impossible. Simple honesty compels the admission that the choirs in Pastor Holloway's day were more concerned with their own glorification than they were with using their talents for "the glory of God."

Three times during the eleven years that Pastor Holloway labored at Christ's (St. Paul's) the necessity arose to reorganize the choir. When he arrived in Cumberland the choir was under the direction of Mr. James A. Buckey who served also as organist. How long he had held that position cannot be ascertained but soon were heard rumblings which announced that all was not as harmonious within the organization as was the music they rendered. In May, 1868, the Vestry passed the following series of complimentary resolutions:

"Resolved, that in behalf of the Evangelical Lutheran Church of Cumberland, Maryland, the Vestry hereby tenders their thanks to Mr. James A. Buckey and Lady [his wife] together with Miss Zevely and Mrs. Rizer and the choir generally, for their untiring efforts to render our Church Music efficient and entertaining; that we fully appreciate their services and congratulate the Choir on the high order of musical talent to which they have attained."

"Resolved, that it is the unanimous wish of the Vestry that Mr. Buckey should continue as Leader of the Choir, and to that end, we do hereby respectfully constitute and appoint him Leader, thereof, with power to continue its present organization or re-organize the same as he may see fit; that a hearty co-operation on the part of the Vestry, will at all times be accorded in all matters tending to the advancement of the interests of the Choir."\*

Such action, on the part of the Vestry, was usually the indication that storm clouds were appearing on the horizon. It was a favorite, but in almost every instance, a useless method of the

\* Minutes, May 1868.

Vestry to forestall impending outbreaks and to restore peace and unity. For a while, it appeared that the complimentary resolutions of the Vestry would bring about the desired results. Alas! it was but the calm before the storm. The situation worsened. It seems, if we may read between the lines, that there were some voices in the choir that did not please the Leader. These he asked the Vestry to dismiss. The Vestry, through a committee, made a counter proposal namely: "that the Vestry select a class to be taught by him with a view to making the choir more efficient."\* Whereupon Mr. Buckey declared that he would have nothing to do with the choir.

In the re-organization of the choir, which followed the resignation of Mr. Buckey, the Vestry took some necessary and constructive steps. It secured an organist and paid her a salary. It secured a capable Leader in the person of Mr. T. Cook Hughey and agreed to pay him \$100 to instruct a new choir for three months, two lessons each week. It selected sixteen persons who were willing "to connect themselves with the choir" and to pay toward "the cost of instruction Three Dollars per person." With that as a nucleus, a new choir was organized. That proved to be a very happy arrangement but it was short-lived. Due to the demands of business, Mr. Hughey resigned in December 1871.

The resolutions adopted by the Vestry concerning Mr. Hughey's efforts and achievements, reveal how greatly was appreciated the service he rendered to the church during his term as Choir Director. The Vestry was hard pressed to find phrases by which to express its appreciation of his services and to compliment him upon the degree of success he had attained. It declared that "it was with no ordinary feelings of regret that the resignation was accepted"; it complimented him on "the high standing of the choir, a standing which justly challenges the admiration of all lovers of good music" and it expressed "the hope that when his sweet musical strains shall fail him on earth, he may be transplanted to fairer climes on high, there to sing the sweeter songs of Moses and the Lamb."

At the suggestion of Mr. Hughey and the request of the members of the Choir, Mr. John E. Buck, a member of the choir, was invited to assume the duties of Leader of the Choir. Mr. Buck accepted the offer and continued the work begun by Mr. Hughey. Under his capable leadership the choir maintained its high standard of performance. A solo singer was employed to whom the Vestry

\* Ibid. October 1870.

paid a salary of \$100 per year. Indeed so proficient did it become that it felt that the Melodeon was no longer a suitable instrument with which to accompany their voices. In November 1873, the choir through its Leader directed a communication to the Vestry requesting that body "to appropriate \$1200 or \$1500 for the purchase of a Pipe Organ." The Vestry appointed a committee to take "the matter under consideration" and at a subsequent meeting of the Vestry, that committee made its report. The report, however, was not recorded in the minutes.

Mr. Buck continued to direct the choir until 1875 when he resigned. The Vestry asked him to re-consider his resignation, in view of the "outstanding value of his talents in the service of the Church." Whether he acceded to the request is not clear but if he did not continue to serve as Leader of the choir, he did continue to sing in it. That fact is made plain by resolutions adopted by the Vestry in 1877, when he and his family removed from Cumberland. Again the Vestry was very appreciative of his services and wished for him a place along with Mr. Hughey "in singing songs to Moses and the Lamb."

With the departure of Mr. Buck, the mantle of leadership was placed on the shoulders of Mr. Page Bowers. He began his work, as had his predecessors, by instructing a class in singing. He continued to act as Leader until he moved from Cumberland. The many changes must have wearied the Vestry for with the departure of Mr. Bowers a Committee on the Choir was appointed by the Vestry and all matters relating to that organization were referred to it. Each year the Vestry appointed a committee, appropriated a sum of money for the use of the choir, usually \$100, but aside from those acts no further reference to the choir appears in the Minutes of the Vestry.

2. The attempts to improve the Church Building. Little had been done to improve the appearance of the interior of the church since its erection in 1844. During the pastorate of Rev. A. J. Weddell the exterior had been improved by the "changing of the front" and the erection of a steeple. Shortly after the beginning of Pastor Holloway's ministry the matter of "altering, repairing and beautifying the interior of the church" was presented to the Vestry. A committee consisting of the Pastor, Henry Flury and J. W. Donnelly, was appointed to provide plans and an estimate of the cost of the proposed alterations. In May 1869, a Congregational



Meeting was held in which a new committee, with Mr. K. H. Butler as spokesman, was ordered "to mature plans and present them to the congregation." One month later, Mr. Butler reported to the congregation that, "in the judgment of the committee it would be necessary to expend not less than \$5000 to make the changes and improvements agreed upon."\* Whereupon an effort was made to secure subscriptions, in order that the Vestry might know "to what extent that body could expect the support of the congregation in the proposed enterprise." The response was so small in comparison with the amount needed that the subject of altering and repairing the church was postponed until a more auspicious occasion.

The subject was again brought to the attention of the Vestry in February, 1870. It was discussed from all angles and finally a committee, consisting of Bros. A. M. L. Bush, W. R. Beall and W. R. McCulley, was instructed to secure drawings and specifications from an architect for the alteration of the church. That committee secured not one but three plans: one from Mr. Lynn, another from Mr. Davis and a third from Mr. Sloan. Only the last named, an architect from Philadelphia, had been instructed by the Vestry to prepare detailed specifications, but some kind of agreement had been entered into with the other two, for, when each presented his bill for \$50 for "drawings submitted" the bills were paid without protest.

When the drawings arrived from Philadelphia, the Vestry was not pleased with the plan of Architect Sloan. They were returned to him with the instruction that "the upper part of the front of the church be retained," whatever that may have meant. By the time the revised drawings were received by the Vestry, it was past mid-summer. Whereupon, the work was postponed again, not to be resumed during the ministry of Rev. Mr. Holloway. After more than two years of discussion, appointing committees and purchasing plans for which more than \$200 was expended, the altering and repairing of the church was abandoned. Some few things were done to "beautify" the building. The exterior was painted, the interior kalsomined and carpet was laid in the chancel and aisles.

3. The celebration of the Eighty-second Anniversary of the organization of the church. In an effort to rally the membership to a greater loyalty to the church Pastor Holloway held an anniversary celebration, the first of which there is any record in the long

\* Minutes, June 1869.



history of the congregation. Perhaps similar events had been held prior to 1876 but no account was ever transcribed into the minutes or the history of the congregation. The account of the 82nd Anniversary comes to this generation by way of a newspaper clipping. It is impossible to identify the newspaper from which the clipping was taken. Let it tell the story of how the Lutherans celebrated the 82nd Anniversary of the founding of Christ's Lutheran Church in Cumberland.

"The English Lutheran Church last evening was filled with an over-flowing and cheerful audience, gathered to recall and bear tribute to the early days of Lutheranism in Cumberland. The meeting was called for 8 o'clock, but by half-past seven the sidewalks in front of the church were crowded with masses of people anxious to gain admittance. A little before eight the doors were open to the expectant throng. First came the English Lutheran Sunday School, then the German Sunday School. And after that the audience indiscriminately. The meeting was presided over by Mr. Millard F. Troxell and began with the singing of the song 'Work while the day lasts,' which was sung with great animation by the English Lutheran Sunday School, under the leadership of Mr. C. V. Derr, with Miss Emma Butler presiding at the organ with rare grace and ease, and consummate mastery of the instrument. The pastor, Rev. H. C. Holloway read portions of the 48th and 90th Psalms and offered prayer.

"The object of the meeting was stated by Mr. M. F. Troxell. Rev. Mr. Holloway then arose and made a few preliminary remarks. He said that 'searching after old things may do us good. There has been plenty of investigation to discover the new but scarcely enough of the retrospective. We ignore old land marks too much for the past is full of rich instruction.'

"Here the German Lutheran Sunday School under the direction of Prof. Otto Weixelbaum sang a song entitled '*Das Weizenkorn*' 'The Grain of Wheat.' "\*

The pastor then related in detail the story of the organization of the church and announced that it was his intention to give a brief synopsis of the life of each of the pastors, at the conclusion of which children of the Sunday School would bring a block, representing a year of the life of the church and erect a pyramid and in that way portray symbolically the growth of the church.

\* Newspaper Clipping.

"Rev. Friedrich Wilhelm Lange served eleven years—The blocks representing his pastorate were presented by Mortimer Rizer, Hallie Feaga, Walter F. Hill, Kate Kephart, Nannie Borth, Christiana Tauber, Eliza Bennett, Kate Muhlenberg, Lucy Burston, W. F. Troxell and Effie Hast.

"Rev. John George Butler served eleven years. The blocks representing his pastorate were presented by Walter Clark, Lizzie Bennett, Charles Roeder, Harry Flury, Charles Kinkade, Clara Butler, Richard Sibley, Bettie Withers, Charles Donnelly, Willie Shober and Willie Withers.

"Rev. John Christian Friedrich Heyer ("Father" Heyer) served six years. The blocks representing his pastorate were presented by Grace Holloway, Albert Bart, Walter Clark, William Johnson, Jack Boose and Harry Ferguson.

"Rev. Nathan B. Little served three years. The blocks representing his pastorate were presented by Sammy Wilkins, Louisa Koon and Luther Holloway.

"Rev. Henry Haverstick served three years. The blocks representing his pastorate were presented by A. Sterrett, James Footer and Willie Donnelly."\*

At that point building operations were suspended and the audience listened to a duet entitled "Time," sung by Willie and Charlie Donnelly and the reporter added, "well done for such little people."\*

"Rev. John Kehler served eight years. The blocks representing his pastorate were presented by Harry Footer, Charles Sowers, Wright Kelley, Wright Butler, Tillie Hetzell, Walter Hill, Clara Barth and Ida Mason.

"Rev. Jesse Winecoff served three years. The blocks representing his pastorate were presented by Maggie Butler, Helen Buckey and Harry Hill.

"Rev. S. D. Finckel served two years. The blocks representing his pastorate were presented by James Ferguson and Mamie Shober.

"Rev. J. A. Seiss served five years. The blocks representing his pastorate were presented by Clara Miller, Kate White, Lizzie Lear, Ida Brotherson and Minnie Loomis.

"Rev. J. F. Campbell served four years. The blocks representing his pastorate were presented by William Johnson, Mary Farber, John Corban and Harry Shearer.

\* Newspaper Clipping.

"Rev. A. J. Weddell served eleven years. The blocks representing his pastorate were presented by Mertie Flury, Georgia Kephart, Frank Aberly, Lily Smith, Dora Smith, Lily Burston, Bettie Kephart, Addie Sowers, Minnie Hause, Lizzie Coleman, Stella Hause and Carrie Kephart.

"Rev. H. C. Holloway was serving his eighth year when the Anniversary was held. The remaining blocks, together with those representing the years in which the congregation was vacant, were brought up by Carrie Kephart, Stella Ways, Maggie Stotler, Susie Donnelly, Emma Stotler, Maggie McCulley, Charles Brandler, Ida Brandler, Sophia Greer, Myra Andrews, May Sibley, Annie Zimmerman, Barbara Farber, Ella Rizer, Daisy Holloway and Maggie Farber.

"The pyramid was thus built and upon the top floated the American Flag."\*

The address of the evening was delivered by Mr. George L. Wellington, later United States Senator from Maryland. Later in Senator Wellington's life, he affiliated himself with St. Paul's. It seems peculiarly fitting that his address, delivered at the 82nd Anniversary of the organization of Christ's (St. Paul's), should be incorporated in its history.

#### ADDRESS OF MR. GEORGE L. WELLINGTON\*

"It is with great pleasure that we Germans clasp hands with you this evening, and are joyful and jubilant with you in the hour of our common joy and jubilee. In the name of the German Lutheran Sunday School I return to you our heartfelt thanks for your kind invitation extended to us to be present at this, the celebration of the 82d anniversary of the first establishment of a Lutheran congregation in Cumberland, which was then a small village, now the 'Gate City of the Alleghenies.'

We would sing songs of praise with you, and give expression to the gladness which we feel upon this occasion, an occasion which should bring joyous sensations to the heart of every Lutheran, be his nationality what it may. For if any person has a right to feel pride in the faith he professes and the church of which he is a member, that person should certainly be a Lutheran.

It is a church around which cluster inspiring memories from its first glorious reformation. From the ever-memorable autumn morning, the 31st of October, A. D. 1517, when Martin Luther

\* Newspaper Clipping.



nailed the 95 Theses upon the church door in Wittenberg, Germany, and with the hammer, as he drove the nails, shook the world, through all the memorable and never-to-be-forgotten events which followed, scene after scene, in quick succession follows; grander and grander are the memories which come to the mind, as upon an occasion like this we pause for a moment, casting aside life's cares and business, and look back into the past. Scene after scene passes in review, and as we see the canvas of time past, whereon they are painted, passing before us, the heart beats quicker and with nobler sentiments. We need not paint them anew here, for what child is there of our church or of any Protestant church that has not from its earliest infancy heard the wondrous story of the Reformation? It is and should be told as soon as it knows the story of the cross.

And yet it will not do harm to bring back to recollection some few of those grand events which transpired, that we may fully appreciate the noble men and the great works of the reformation, that we may fully value the church of which we have the privilege of being a part. One, which is to me one of the grandest and most momentous recorded in the world's history, I will endeavor in a few short feeble words to recall. It is Luther at the Diet at Worms. Go back with me over three centuries and a half of time. It is the afternoon of the 18th of April, 1512. Luther has been summoned to appear before the Emperor and all the princes of the realm and dignitaries of the Roman church in the diet assembled, to answer the charge of heresy, and to retract what he has spoken and written. He has answered to the call. All who are friendly tremble for the consequence; he alone trembles not, but stands firm and determined. All are assembled, the charge is brought and Luther asked to retract. Then rises the 'little monk' and answers. He speaks two hours, silence all else, and he closes with the ever memorable declamation, 'Let me be refuted by the testimony of the Scripture, or by the clearest arguments, or I cannot or will not recant, for it is neither safe nor expedient to act against conscience. Here I take my stand; I cannot do otherwise, so help me God, Amen.' It is over, he has bid defiance to the world and gone to battle single handed, without fear. And what makes this little monk so fearless and firm? Because with him were truth and right. With truth and right stood the Almighty God, and when He is on our side who need fear? Oh, upon that day the world's future fate lay with him under

God. Had he wavered or recanted the cause of the reformation was lost; but he wavered not; he conquered and then and there laid the foundation of the great reformation upon firm rock, where the church should be safe, and through it gave civil and religious liberty to the world.

This is but one of the glorious memories which cluster around our church.

Time went on. Luther continued his work, gave back to the world an open Bible, established the church and at last was taken to yonder land where our faith teaches us each shall have his reward.

Then came the baptism of blood and fire, which lasted 30 years. Battle after battle, siege after siege. Many a fair city was made a heap of ruins, many a fertile valley devastated, many a brave man fell. At last triumph came and the church instead of being crushed rose anew. Throughout this dreadful war the confidence in this cause never deserted those who had engaged themselves under the banner of Protestantism. Often they were outnumbered, but never fearful. At the battle of Leutzen, Gustavus Adolphus, that brave defender of the Protestant faith, met an enemy far outnumbering his army, yet he wavered not nor paused, but bowing first in prayer, invoking the blessing of the Lord of hosts, he then burst out in song, singing Luther's great hymn of the reformation '*Ein' feste Burg ist unser Gott.*' Soon the whole army caught the strain, and joined in singing the inspiring hymn; thus they marched to battle and to victory, the good king himself to death.

After its establishment the church grew fast, and in the time that has passed has increased until now, in Germany, Sweden, Norway and Denmark alone over fifty millions of Lutherans are ready to give fraternal greeting to their brothers in America.

Here in our own land they may be found east, west, north, south. They made early settlements in the different States. During the revolution we find the brave Muhlenberg, the preacher-soldier, leading his flock to battle for the right.

After the revolution, when settlements were being made in all directions, some of them came here to Cumberland, and eighty-two years ago the first Lutheran congregation was formed. Those who formed it then have long since passed away, but they bequeathed the precious heritage of their faith, and the open Bible upon which it is founded, to those who came after them. And we who now enjoy that heritage have met here this evening to think of them,

and to sing songs of praise to Him 'whose mercy endureth forever,' and to invoke His blessing in the future, that the time to come may be as glorious to our church as that which has passed into the ocean of the 'has been.'

And may we all, having the heroic examples of the great and good men who stood by the church in the days which tried men's souls, may we stand firm in our allegiance to the end, when we too shall join the innumerable caravan of those who have gone before to that undiscovered country beyond the grave.

I thank you all for your kind attention to the desultory remarks I have made, and ask your pardon for having so long trespassed upon your time and patience; my only excuse is the theme—the Lutheran church, a name cast upon us as a reproach by our enemies, but which we are proud to bear."

The last few years of Rev. Mr. Holloway's pastorate were neither prosperous nor happy. Each year it became more difficult to secure sufficient funds with which to meet the expenses of the congregation. The Vestry resorted to the old method of borrowing hoping for a "more convenient season" in which to gather the money from the membership. But no such season arrived and the gifts of the people became fewer and smaller. Finally, in desperation the Vestry added the amounts subscribed by the members, deducted the expenses of the church and set the balance, some \$750 as the salary "for the coming year." Whereupon Rev. Mr. Holloway presented his resignation to take effect May 1, 1879. The Vestry accepted the resignation, and no resolutions of regret were adopted.

It is rather difficult to evaluate the ministry of Pastor Holloway at Christ's (St. Paul's) Church. From the beginning he was handicapped and that handicap was not of his own making. He succeeded the most popular and the most successful pastor in the history of the congregation. If people then were as they are today, his every effort was weighed in the balances of how his predecessor would have proceeded. Very early in his ministry there are evidences in the minutes that criticism of his methods had been uttered. At the suggestion of Mr. W. R. McCulley, a devoted member of the church and for many years, one of its most faithful Vestrymen, the Vestry went on record as follows:

"Whereas, it is incumbent upon us, the Vestry of the church over which we are called to preside, to encourage and sustain our pastor in every possible way, more particularly in his faithful efforts



to promote the spiritual interests of those committed to his care, as well as to lead sinners to repentance and thereby build up the Kingdom of God in our midst; Therefore

Resolved, that we accord to Brother Holloway our heartfelt approval of his faithful and zealous efforts in the cause of our Master, as well as, for the emphatic and fearless manner in which he declares to his people the whole counsel of God and trust that his labors may be blessed of God, in the building up of His Church and the salvation of many souls.”\*

As a “winner of souls,” Pastor Holloway was eminently successful. During the eleven years of his pastorate he received into the church 226 new members. That was fifty more new members than had been received by Rev. A. J. Weddell in a similar period. He seemed to have possessed the ability to make faithful friends. When he resigned, as he did, in protest against an action of the Vestry, the Secretary of the Vestry resigned from his office and the Vestry, rather than be the instrument through which the action of the Vestry was conveyed to “his beloved pastor.” He appears to have been a faithful pastor.

He was further handicapped during his labors in Cumberland by poor health. The climate did not agree with him. Three times in the eleven years, he was granted “a leave of absence in order to recover his health.” One of these “leaves” was, upon the advice of a physician, for three months. To all of these requests both the Vestry and the Congregation gave considerate heed and assisted in every way to help the pastor “recruit his strength.”

A careful appraisal of the ministry of Pastor Holloway reveals that in the years that he labored at Christ’s Church, the fortunes of the congregation steadily declined. When he became pastor, the congregation was free from debt. When he resigned the congregation had drifted into indebtedness to the extent of nearly \$2000. That indebtedness was in the regular expense account; it had not been incurred by improvements or repairs. When he became pastor, the salary was \$1000 per year. Subsequently it was increased to \$1200 and parsonage. At the time of his resignation it had been reduced to \$750.

It would be easy to lay the responsibility for these changes in the temporal affairs of the congregation on the shoulders of the members and brand them as miserly. These changes might also be

\* Minutes, February 1869.

attributed to the passage of the New Coinage Act by Congress and the business panic of 1873. They might also be explained away by the fact that during the pastorate of Rev. Mr. Holloway the congregation suffered severe losses by the death of such men as W. R. McCulley and William Beall. But to all of these possible explanations it can be replied that the congregation suffered similar experiences during the pastorate of Rev. A. J. Weddell. It is hard to escape the logic of facts and these are the facts: with two hundred and twenty-five more contributors (almost double the number of his predecessor), in times that were certainly more propitious than the days of the Civil War, the congregation lapsed into a spirit of indifference toward its obligations, an almost certain indication that the relationship between pastor and people was on a precarious footing.

Perhaps the true explanation is to be found in the fact that Rev. Mr. Holloway was not an administrator. He rarely accomplished what he set out to do. When the matter of "altering, repairing and beautifying the interior of the church" had reached the point where all that was needed was to bring the plans to realities, he resigned from the committee and announced that he would be away for a month. When he returned the whole matter had been postponed. He permitted the congregation to fall into its former evil habit of borrowing money rather than giving it and by so-doing allowed his people to become burdened by debt to the extent that no constructive programme was able to be executed. In the pastorate of Rev. Mr. Holloway there is found a striking illustration of how a poor business policy on the part of a congregation and its pastor can bring to nought what otherwise would be a most successful ministry. Had Rev. Mr. Holloway possessed the administrative ability of his predecessor or successor he would be remembered today as one of the most successful pastors of Christ's (St. Paul's) Church.

The Vestry set a new record in filling the vacancy occasioned by the resignation of Rev. H. C. Holloway. One week after his departure, the pulpit was occupied by Rev. J. Q. McAtee. At the close of the morning service of worship, the Vestry met and agreed that Rev. Mr. McAtee "should be called to become the Pastor of the church." It then adjourned to meet at seven o'clock that same evening. During the afternoon the Vestry contacted some of the members of the congregation and at seven o'clock reconvened and

on motion "issued a call for a Congregational Meeting to be held tomorrow evening at 7½ o'clock to consider the matter of extending a call to the Rev. J. Q. McAtee to become our pastor."\*

The Congregational Meeting was held on May 5, 1879, in the Lecture Room of the church. The Vestry presented the name of Rev. J. Q. McAtee as a candidate for the office of Pastor of Christ's (St. Paul's) Church. Mr. A. M. L. Bush spoke as the representative of the Vestry and recommended the election of Rev. Mr. McAtee for two reasons: "First, the fine recommendations given him by prominent ministers. Second, the favorable impression he had made by his two sermons preached for us."\*\* Rev. Mr. McAtee was elected unanimously. The amount of salary to be offered him was left "to the discretion of the Vestry."

At a meeting of the Vestry held immediately after the adjournment of the Congregational Meeting the Vestry instructed its officers to extend the following call.

"Cumberland, Md., May 6, 1879."

"Rev. J. Q. McAtee,

Red Hook, New York.

Dear Brother:

At a congregational meeting of Christ's Evangelical Lutheran Church of this City, held May 5th, the Vestry was unanimously instructed to extend to you a call to become pastor of this Congregation. We hereby extend the said call to you at a salary of Eight Hundred Dollars and parsonage. We desire you to enter upon your pastoral duties at your earliest convenience but not later than August 1st, next.

Hoping your decision will be favorable and praying that the Great Head of the Church may abundantly bless pastor and people, we are

Yours in Christian Bonds

D. P. Welfley

President of the Vestry."\*\*\*

"Attest

F. S. P. Bowers, Sec'y."

Rev. J. Q. McAtee, on May 12, 1879, accepted the call. In less than two weeks, the constitutional requirement for the holding of an election, a pastor had been elected, called and his acceptance had

\* Minutes, May 1879. \*\* Congregational Meeting, May 1879. \*\*\* Minutes, May 1879.



been received. The whole proceeding was unconstitutional\* but the relationship entered into was very pleasant and successful.

The new pastor arrived on the field in mid-July 1879. He immediately instituted a sound system of finance. A quarterly report was made to the congregation of its financial condition. Delinquent members were visited by members of the Vestry and their pledges were collected. In less than two years the indebtedness of the congregation was reduced by the payment of notes aggregating \$1250. During the year 1882, the entire indebtedness of the congregation was cancelled and the pastor's salary was increased to \$1000 per annum.

When the subject of altering and repairing the church building was presented to the Vestry, Pastor McAtee advised the Vestry to make only such repairs as were essential, because the time was rapidly approaching when the congregation would be compelled to consider the erection of a new church edifice. He resisted all attempts to make elaborate alterations to the building and declared that due to the fact that the building did not easily lend itself to such changes, the cost would exceed greatly any benefit that might result. He agreed that the church should be made secure and comfortable, and that a reasonable amount might be spent to improve its appearance. The Vestry heeded his advice and spent \$1750 to repair and fresco the interior of the auditorium, all of which was paid when the work was completed, a new experience for the congregation.

On September 21, 1883 Rev. Mr. McAtee presented his resignation to the Vestry to take effect October 1, 1883. The Vestry reluctantly accepted it and adopted resolutions paying tribute of the highest character to his faithfulness and wisdom as a pastor, friend, and counsellor. The congregation was severely disturbed by the resignation and urged the Vestry to take steps to retain Rev. Mr. McAtee as pastor. In response to the continued solicitation of the members the Vestry addressed the following letter to him:

"October 4th, 1883."

"Rev. J. Q. McAtee,  
Cumberland, Md.

Dear Bro. McAtee:

At a regular meeting of the Vestry it was unanimously decided that Bros. Bush and LeFevre be requested to state to you that it

\* Note—"All congregational elections must be published by the Church Council to the congregation at least two weeks before the election." Ch. VI—Section I, Formula of Government.

was the unanimous request of the Vestry that you should submit your name to the Congregation for re-election. Do you approve of it? And, if unanimously elected will you accept the call?

W. H. LeFevre, Sec'y."\*

The invitation of the Vestry was not accepted and the short but very happy, peaceful and successful pastorate of Rev. J. Q. McAtee came to an end on October 1st, 1883.

\* Minutes, October 1883.

## CHAPTER XV

### THE PRESENT CHURCH

The congregation of Christ's (St. Paul's) Lutheran Church of Cumberland, Maryland, at a Congregational Meeting, November 21, 1883, elected Rev. John W. Finkbinder of Middletown, Pennsylvania and directed the Vestry to extend him a call to become its Pastor. Rev. Mr. Finkbinder notified the Vestry of his acceptance of the call in the following letter:

"Dr. C. H. Ohr, President,  
Christ's Lutheran Congregation.

Dear Brother:

I received the unanimous call, which through you is extended to me from Christ's English Lutheran Church, to become your pastor. With reliance on God for His assistance and guidance, I accept the same to go into effect, January 1, 1884.

I cannot well make arrangements to come sooner. With the prayer that God may bless you all and prosper you, I am

Yours Sincerely,

John W. Finkbinder."\*

In accordance with his declaration Pastor Finkbinder took charge January 1, 1884. His labors in Cumberland are remembered because of two accomplishments.

1. First the organization of a Lutheran Sunday School in South Cumberland from which has grown the present St. John's Lutheran Congregation. In the early days of Christ's Church, the pastors had been eager to go into neighborhoods and preach and organize Lutheran Congregations. After the pastorate of Dr. Seiss that spirit seems to have died. The congregation became so absorbed in its own affairs that not only did it cease to plant the church but it allowed to languish and die the two country congregations that it had been instrumental in organizing, Murley's Branch and Zion on the Bedford Road.

Pastor Finkbinder saw the possibilities of a Lutheran Church in the southern section of the city. That part of the City was developing rapidly and he realized that the Lutheran constituency

\* Minutes, December 1883.





CROSSCUPB. WEST ENG. CO. PHILA.

THE PRESENT CHURCH



would be lost to other denominations unless it was cared for by the Lutheran Church. He interested Mr. A. H. Amick from his own congregation and Mr. H. A. Hensy from the German (St. Luke's) Congregation and on August 3, 1890 a Sunday School was organized and named St. John's. In the next two years, under the guidance of Pastor Finkbiner and the assistance of the members of the English and German Congregations, the Sunday School grew to such proportions and the prospects for continued growth were so bright, that a lot was purchased and a congregation was organized by the name and title of St. John's Evangelical Lutheran Church of Cumberland, Maryland. The Act of Incorporation bears the date October 25, 1892.

In March 1896, Rev. Edgar Sutherland was called to the pastorate of St. John's and he served faithfully until 1903. He was succeeded by the Rev. Luther A. Mann D.D., under whose leadership the present church was erected at the Corner of Fourth and Arch Streets. Rev. W. Edgar Pierce served St. John's from 1908 to 1911 and Rev. William C. Minnick from 1911 to 1914. Then came the Rev. Frederick W. Barry who served the congregation for four years. Under the leadership of Rev. Chauncey R. Botsford who served it for twelve years, the congregation continued to move forward. The present pastor, the Rev. Edward P. Heinze has the distinction of serving the congregation longer than any of its other pastors.

Under Pastor Heinze's efficient leadership the congregation has enjoyed its most signal success. Sound, constructive work has been done. A new vision has been given to the membership and the loyalty with which they follow the guidance and direction of Pastor Heinze promises to make the future more glorious than the past. If Pastor Finkbiner could return today and see what the little Sunday School which he organized has become he would rejoice and thank God for the inspiration that sent him and his fellow laborers to Virginia Lane that August afternoon. If he could look into the happy faces of both Pastor and People in St. John's, he would have proof that the good seed of the Gospel springs up and bears fruit. If he could return and read their hopes and dreams—hopes and dreams, that, when the war is ended and peace reigns again, will become glorious realities, he would be convinced that the seed he had sowed had yielded not Thirty or Sixty, but an Hundred fold.



2. The erection of the present church building. Out of deference to the advice of Pastor McAtee the congregation did not insist on remodeling the church building. As has been related, he was not in favor of such a programme and with characteristic loyalty, (a loyalty that was given to all pastors whom they admired), the congregation bowed to his wishes. Evidently the congregation simply acquiesced. Down in their hearts they wanted to do one of two things: either modernize the church in which they were worshipping or build a new church. The former seemed to be the easier project and to the accomplishment of it plans were made. A fund was started with that end in mind. As early as 1888, Bro. C. V. Derr moved "that a committee be appointed with Pastor Finkbiner as chairman, to solicit subscriptions from the congregation for the Church Improvement Fund."\* That motion was adopted and the committee was completed by the addition of Bros. C. V. Derr and A. H. Amick.

The response on the part of the congregation to that subscription, in terms of dollars and cents, is not recorded. It must have been encouraging for in June 1890, the Vestry instructed Pastor Finkbiner "to write to Mr. J. A. Dempwolf, Architect at York, Pennsylvania in regard to remodeling the church."\*\* Some must have entertained the hope of erecting a new church, for later in that same meeting a committee consisting of Rev. J. W. Finkbiner, J. N. M. Brandler and A. H. Amick, was directed "to look for a new site for a church and the probable cost of the site; also to ascertain, if possible, how much could be obtained for the present site."\*\*\*

The Vestry would have rendered a distinct service to the congregation and hastened the erection of a new church building a couple of years if then and there it would have considered and decided two things: First, whether a new church should be built or the old church remodeled. Second, if a new church was to be erected should it be built on the present site or should a new site be secured? A large proportion of the membership was opposed to spending any money on the existing structure. It was nearly 50 years old and the basement story, due to dampness, was of little value to the congregation. Had the Vestry carefully considered the situation and gone before the congregation with a recommendation to build a new church edifice on the present site, much needless discussion would have been avoided and a definite goal would

\* Minutes, February 1888. \*\* Minutes, June 1890.

have been presented to it for acceptance or rejection. Lack of a definite plan disorganized the congregation and sowed the seeds of discord and disunity.

In answer to Pastor Finkbiner's letter, Mr. Dempwolf replied that he was very busy and that it would be impossible for him to render the congregation any service for, at least, four months. He recommended Mr. B. F. Willis another architect in York, Pennsylvania. The Vestry directed the pastor to write to Mr. Willis regarding the proposed remodeling. The only data given the architect was the "ground plan" of the building. From that he was expected to draw plans for the alteration of the church. Evidently Mr. Willis asked a fee before beginning the work. That offended the Vestry who asked him to return the "ground plan" and directed the pastor to "enter into correspondence with L. B. Volk and Sons, Architects, New York City."

In August 1890, however, Mr. Willis met with the Vestry and after "a general interchange of ideas and views in regard to rebuilding" was engaged in the capacity of Architect for the contemplated improvement. He agreed to make preliminary drawings and have them in the "hands of the Vestry in three weeks." When the plans arrived the Vestry examined them and were pleased with them. The estimated cost of the improvement, \$12,000 was larger than had been anticipated. The Vestry instructed the pastor to write Mr. Willis for estimates and detailed drawings on portions of the plans. Mr. Willis advised that it would be much more expensive to do the work in sections over widely dispersed periods of time and counselled them to carry out the entire plan or to make no improvement.

After considering the advice of the architect, the Vestry decided to submit two proposals to the congregation: 1. to proceed with the improvement according to the plan of Architect Willis; 2. To sell the present site and build a new church elsewhere. A third proposal should have been submitted, namely, to erect a new church on the present site. That, perhaps, would have been adopted. Under the leadership of certain members of the Vestry, it was decided to remodel the church at a cost not to exceed \$9000.

Mr. Willis was requested to submit a revised plan, and was directed to keep within the amount prescribed by the congregation. When the revised plans arrived, they were submitted to the congregation and rejected. Mr. C. V. Derr, spokesman for the Vestry,

told the congregation that it would be impossible to remodel the church in the manner the congregation desired for \$9000. After much discussion the limit of \$9000 was removed. Why the first plan was not re-submitted must remain a mystery. Both the Vestry and the Congregation were pleased with it when it had been presented. Instead the Vestry was instructed to have a plan drawn in which parts of the church would be retained and other parts would be new construction. Again Mr. Willis was asked to provide the drawings. When they were examined by the Vestry they were rejected and returned to the architect.

There ends the story of the efforts of Mr. B. F. Willis to provide plans for the remodeling of Christ's Lutheran Church. After a year of writing back and forth, after submitting three sets of plans, the matter was no further advanced than it was before they began. Evidently the "plans or drawings" were mere sketches. For his work Mr. Willis was paid \$25, "expenses to Cumberland."

The Vestry directed Pastor Finkbiner to correspond with other architects, relative to remodeling. Three firms were contacted: John Frazier and Son of Philadelphia; Baldwin and Pennington (location not given) and L. B. Volk and Son of New York City. Only two replies were received. Baldwin and Pennington agreed to furnish all plans, drawings and specifications for 2½% of the cost of the building. They refused to submit a plan on a flat cash basis. L. B. Volk and Son agreed to make a preliminary drawing for \$25 and complete drawings with all necessary plans and specifications for the sum of \$300.

April 10, 1891, the congregation set out under the guidance of a new architect, L. B. Volk and Son of New York City. Sometime prior to the above date the Vestry had ordered Mr. Volk to prepare a preliminary drawing. When it arrived the Vestry examined the plan and accepted it. Ten days later a Congregational Meeting was held and the congregation gave its approval and directed the Vestry to order the "working plans and specifications." A committee consisting of "Pastor Finkbiner, C. V. Derr, J. N. M. Brandler, A. H. Amick and Malachi Rice," was appointed "to raise the money to carry on the said work."

When the Vestry ordered the working plans and specification, it stipulated that "the plans must be accepted and used" or the Vestry would be under no obligation to make further payments for the plans. That stipulation was not acceptable to Mr. Volk who



sent an agreement to be signed by the Vestry obligating the Vestry "to pay \$200 upon receipt of the plans and \$100 additional within a year." After much deliberation the Vestry instructed the officers of the Vestry to sign the agreement.

The Vestry spent three evenings examining the plans and reading the specifications submitted by Architect Volk. The plans and specifications met with unanimous approval and the Secretary, Mr. Rice, was directed "to advertise for bids in the two local papers and in one Baltimore paper." September 7, 1891, the Vestry met to receive and open the bids. Only two were received—

- |                 |          |
|-----------------|----------|
| 1. Mertens Sons | \$22,945 |
| 2. Otho Hewitt  | 22,675   |

These bids were not for remodeling the existing church building but for "tearing down the old church and erecting a new church according to specifications." At what date the Vestry and Congregation had resolved to build a new church edifice is not stated in the minutes. The Vestry was dumbfounded by the bids and instructed the Secretary to send them to L. B. Volk and Son for comment. He replied that the bids were exorbitant and that the building should be erected for \$16,817.

A committee was appointed to examine the drawings carefully and "to estimate at about what price the church could be built on the present site." That committee reported that "it was the judgment of the committee, after consultation with various builders that the proposed church building could not be erected for less than \$18,500." The matter was then submitted to the congregation. The congregation directed that "a subscription be taken among the members of the congregation and that when the sum of \$10,000 was subscribed the Vestry should proceed with the work."\* From that effort the Vestry received \$4,157 in cash and subscriptions.

Convinced that it would be impossible for the congregation to build a church according to the specifications, the Vestry requested L. B. Volk and Sons to revise the plans so as to keep the cost within the price specified when the agreement was signed by the Vestry, namely \$15,000. The new plan, stated the Vestry, "must meet with the approval of the Vestry and not destroy the architectural effect of the building."\*\*

In a further effort to translate the plans into a reality the Vestry instructed "Mr. A. H. Amick to ascertain the highest cash

\* Minutes, April 1892. \*\* Ibid. May 1892.



price which can be secured for the present church site and the lowest price at which the Johnson Lot on South Centre Street can be bought and that when both figures are secured that they be considered by the Vestry for possible action.”\* Mr. Amick, at the next meeting of the Vestry reported that the “Johnson Lot, opposite McKaig’s Foundry could be bought for \$8500.” No report was made on the price of the “present” church site.

December 26, 1892 the Vestry met and made numerous revisions in the plans. For the most part these changes are unintelligible in the absence of the original specifications and consisted in substituting lower priced materials for those that were higher priced. Two months later, however, the Vestry instructed the architect to prepare plans for a stone building. In May, 1893 the Vestry again revised the plans by substituting “white pine for the doors instead of oak; hemlock instead of spruce; ‘Vallentine’ brick instead of pressed brick and dispensed with all cut stone.”\*\* Numerous other changes of a similar nature were made.

The revised plans were submitted for bids. June 1, 1893 the Vestry received and opened the bids. Again there were but two:

1. Cumberland Building Company \$15,300

2. F. Mertens Sons 15,207

On June 4, 1893 the matter was submitted to the congregation. Pastor Finkbiner speaking for the Vestry related the various attempts of the Vestry to lower the cost of building. He enumerated the changes that had been made and declared that, notwithstanding these changes, the total cost would be approximately \$17,000. On motion by Malachi Rice “the congregation approved the plans and directed the Vestry to proceed with the work.”\*\*

The following evening, June 5, 1893, the Vestry met in regular session. After disposing of the regular items of business, the matter of awarding the contract for the erection of the new church building was discussed. Mr. C. V. Derr moved that “in accordance with the action taken by the congregation at its meeting, June 4, 1893, the contract be awarded to F. Mertens Sons, the lowest bidder.”\*\* Opposition was expressed to the motion. The opponents declared that “the action of the congregation was not a fair decision” and that the Congregational Meeting was unconstitutional in that “no previous notice had been given to the congregation.” When

\* Ibid. May 1893. \*\* Minutes, June 1893.

the vote was taken, Mr. Derr's motion was lost and the contract was not awarded.

The Vestry then appointed Mr. A. H. Amick and Mr. George Weber "to look after a new site on Bedford Street and to see if the previous offer of \$23,000 for the present site was still good."\* The Vestry then adjourned to meet June 7, 1893 when the above named committee was instructed to report. That committee reported that "a lot on Bedford Street with 78 feet frontage could be secured for about \$7000."\* With respect to "the offer of \$23,000 for the present site" the committee reported that "the man who made the offer was non-committal." Whereupon the Vestry decided to call a Congregational meeting and present to the congregation three alternatives and have it *fully decide* what should be done.

"1. To sell the present site provided a satisfactory price can be obtained and a satisfactory site can be secured elsewhere, or

"2. To build on the present site according to the present plans and specifications, with the changes made by the Vestry and architect, or

"3. To remodel the old building at a small cost."\*\*

That Congregational Meeting was held Sunday, June 18, 1893 at 11 o'clock. The regular morning worship was set aside and the question "to build or not to build" was substituted. The items were considered one by one, and the vote was taken by calling the roll of Communicant Members. The proposition "to sell and build elsewhere" was defeated "114 votes against and 34 votes for."\*\* The second proposition "to build on the present site" was presented. So much time was consumed in the discussion which followed that many of the congregation left the meeting, either because they were wearied by much talking or because they were hungry. Due to the fact that "so many had left the room" the vote on the second proposition was postponed "until June 25, 1893." When on the last named date, the vote was taken, by the margin of "141 for and 33 against" the Vestry was directed "to proceed with the erection of the New Church according to the plans and specifications and changes as submitted to the congregation."\*\*

Surely the church will be built now "on the present site" and "according to plan." The Vestry had submitted the three alternatives to the congregation so that it might "fully decide" what should be done. The congregation had spoken in no uncertain tone.

\* Minutes, June 1893. \*\* Minutes of Congregational Meeting, June 1893.

Alas! more than a year was to pass ere the sound of the hammer and the saw were heard in the erection of the proposed new church building. When the Vestry met in July, 1893, and the pastor asked the members of that body to suggest places where the congregation could worship during the erection of the new church building, opposition to carrying out the action of the congregation was voiced by certain members of the Vestry. They declared that the "erection of the new building would place upon the shoulders of the congregation a burden greater than it could bear and that the present generation would not live to see the day when the debt would be paid."\* Whereupon "the Vestry reconsidered the action taken by the congregation" and voted "not to build at this time."

That was the most un-Lutheran action in the one hundred and fifty years of the church's existence. It represented a usurpation of authority on the part of the Vestry against which the Constitution had directly provided. Chapter IV, Section 1 of the Formula of Government and Discipline of the Evangelical Lutheran Church declares: "The Church Council [in the instance under consideration—The Vestry] is the lowest judiciary of the church." In the incident under consideration, the Vestry raised itself to the "highest judiciary of the church" and took unto itself the power and the right to set aside the direction of the congregation, the supreme and only source of authority in the Lutheran Church. The Lutheran Church is a democracy. The Vestry derives what authority it possesses from the congregation. At no time does it possess the right to revise, to reconsider, or to veto the specific directions of the congregation. When the congregation speaks, it is final.

Pastor Finkbiner has been described by one who knew him well and intimately as "a man of God." He must have possessed something akin to "the patience of Job." It is indeed difficult to understand how he was able to maintain his poise under so many disappointments and discouragements. A reading of the minutes reveals that on various occasions, the dream of erecting the new church was about to be realized. Always something happened that prevented that dream from coming true. He kept on, however, did not lose faith or hope and eventually was rewarded by seeing the work begun, even if he was prevented, by a Providence over which he had no control, from being present at its completion.

\* Minutes of Vestry, July 1893.



Pastor Finkbiner did not allow the subject of the new church to die. A new architect was employed, Mr. Bernheisel. Where he was located is not recorded. When the plans prepared by him were submitted to the Vestry they were approved and accepted. Mr. Karl Stuibler had the honor of making the motion that resulted in the erection of the present church building. He moved "that the new church be built according to the plans submitted by Architect Bernheisel; that the Vestry contract directly for different parts of the work; that the Vestry purchase all necessary material and that Mr. Lewis Weber be employed to superintend the work of construction."\* That motion was adopted without opposition. The matter was not submitted to the congregation for approval or ratification. The pastor was instructed "to announce to the congregation the action of the Vestry with regard to rebuilding; to state that the last service in the old building would be held Sunday Morning July 1, 1894 and that during the period of rebuilding the congregation would hold its services of worship in the Jewish Synagogue at the Corner of Union and South Centre Streets."\*\* At long last the work of erecting a new church building was begun.

On November 16, 1894, the Vestry was surprised and shocked by the receipt of the following letter:

"Nov. 26, 1894."

"The Vestry and Congregation of  
Christ's English Lutheran Church,  
Cumberland, Maryland.

Dear Brethren:

The relation existing between us as Pastor and People is most pleasant; the work of the parish is moving on very successfully; our new church building is assuming very beautiful proportions.

At such a time as this it may seem a strange thing for me to tender to you my resignation, just on the eve of the crowning of our effort in the completion of our new and beautiful church. Circumstances over which I have no control make this step necessary at this time, namely, the health of my good wife, who, as most of you know, for several years has been in failing health. After repeated efforts on our part for restoration, there seems to be but one thing left for us to do, go to another climate.

Believing that Divine Providence has opened a way for us, I

\* Minutes, June 1894.    \*\*Minutes, November 1895.

now tender to you my resignation as your pastor and ask you to accept it, said resignation to take effect on the 30th day of this present month.

Sincerely,

J. W. Finkbiner.”\*

The resignation of Pastor Finkbiner was accepted by the congregation “with great regret.”

By the sudden and unexpected resignation of Pastor Finkbiner the congregation was plunged into the business of securing a new pastor. That is always a serious matter to a congregation and when it must be done in the midst of a building programme, it becomes doubly difficult. Pastors are not inclined to enter a new field under such conditions. Bro. C. V. Derr was elected President of the Vestry and Chairman of the Building Committee. The latter office he continued to hold even after the new pastor was secured. After several unsuccessful attempts to agree upon a pastor, a call was extended to Rev. C. S. Trump, who declined. On February 11, 1895 a call was extended to Rev. Theodore J. Yost who accepted the call and entered upon his pastorate May 1, 1895.

Meanwhile the new church building had reached the point in its construction where more funds were needed to complete it. It was decided to borrow \$9000 from the First National Bank and a committee was appointed to negotiate the loan. Before that loan could be effected it became necessary to “clear the title” (see ch. III). The title cleared, the following action was taken by the Vestry:

“Resolved, by the Vestry of the Lutheran Church that a loan of \$9000 for the payment of the new church situated at the north-east corner of Baltimore and Centre Streets in Cumberland, Maryland be negotiated by the issuing of coupon bonds in series as follows:

|     |                     |       |           |                     |
|-----|---------------------|-------|-----------|---------------------|
| 300 | of the denomination | \$ 10 | each,     | payable in 15 years |
| 20  | “ “ “               | 50    | “ “ “ “ “ | “                   |
| 50  | “ “ “               | 100   | “ “ “ “ “ | “                   |

and said bonds to bear the date, July 1, 1895 and to bear interest at the rate of five percent per annum, payable semi-annually. Said bonds redeemable however at the option of the Vestry, in whole or in part, at any time after the First day of December eighteen hundred and ninety-nine.

\* Minutes, November 1895.

“Resolved that the said Vestry of the Lutheran Church execute a valid mortgage on the said church property to Robert Shriver and A. A. Wilson as trustees for the benefit of the holders of said bonds, which mortgage shall be dated July 1, 1895.”\*

Work on the new church building continued and on August 2, 1895, the Vestry set September 22, 1895 as the day upon which the formal dedication of the new House of Worship should take place. When that day dawned a happy congregation filled the new House of God to overflowing. Contrary to the usual order, the formal dedication did not take place at the Morning Service. According to the programme the service at 11 o'clock was a regular worship service with a sermon by the Rev. J. G. Butler D.D. of Washington, D. C., a son of the congregation and the grandson of the second pastor of the congregation, Rev. John George Butler.

The new church edifice was formally dedicated to God at the Evening Service of worship, on which occasion the sermon was delivered by the Rev. E. H. Delk of Hagerstown, Maryland, President of the Maryland Synod. To Malachi Rice, Secretary and Treasurer of the Vestry and the Building Committee, was accorded the honor of presenting the newly erected building to the pastor for its consecration to the worship of Almighty God.

#### SERVICE OF DEDICATION

Mr. Malachi Rice—“In behalf of the Vestry of this Church and the congregation here assembled, I present you this house to be dedicated to the service of Almighty God, as St. Paul's Lutheran Church of Cumberland, Maryland.”

Pastor—Dearly beloved in the Lord, I pronounce this St. Paul's Lutheran Church of Cumberland, to be set apart, henceforth for office, sacred and divine, unto Thee, O God, Father of our Lord Jesus Christ, and the Creator of all things.

All—*We dedicate this house.*

Pastor—Unto Thee, O Christ, everlasting Son of the Father, Redeemer of the world.

All—*We dedicate this house.*

Pastor—Unto Thee, O holy Ghost, proceeding from the Father, and the Son, the Sanctifier of the saints.

All—*We dedicate this house.*

All the ministers—We dedicate it, for the offering up of Praise and Prayer; the administration of the Sacraments; for the

\* Minutes, June 1895.



preaching of the Word. We dedicate it to the extension of the Gospel of Christ, and the salvation of men. We dedicate it to the gracious work of the Holy Spirit, and the promotion of unity, charity, and peace throughout the World. To these holy purposes, and the furtherance of the will of God in all things, we set apart and consecrate this house, in the name of the Father, and of the Son, and of the Holy Ghost, one God, world without end. Amen.”\*

In this service of dedication the congregation was given a new name, St. Paul's Lutheran Church, the third in its lifetime. When the congregation was organized it was named, “Christ's Lutheran Church of Cumberland, Maryland.” In 1854, by an action of the congregation the name was changed to “The English Evangelical Lutheran Church of Cumberland, Maryland.” By what authority the new name was given cannot be learned. A diligent and careful examination of the minutes of the Vestry and the records of the congregation yields no clue. That some action by the Vestry or congregation was taken seems reasonable. It is not likely that an act of such far-reaching significance would be left to the whim of a pastor or some members of the Vestry, the explanation which has been handed down to the present generation. It is possible that an action was taken by the Vestry and not recorded. Such a conjecture is possible but not likely. Mr. Rice was a very faithful and careful secretary. It is not likely that he would have forgotten to record an action that changed the name of the church he loved so devotedly and served so faithfully. For once, tradition may be correct. In the confusion that became a part of the celebration Rev. Mr. Yost may have simply imposed his will on the congregation and changed the name to St. Paul's. At any rate, from that day onward the congregation has been known as St. Paul's Lutheran Church.

During the pastorate of Rev. H. C. Holloway, the choir requested the Vestry to set aside a certain sum of money for the purchase of a Pipe Organ. That request was repeated upon various occasions. The financial condition of the congregation was such that no action was taken. During the erection of the present church building, the requests became more insistent and the Building Committee purchased a new Pipe Organ from M. P. Moller of Hagerstown, Maryland. As a part of the post-dedicatory services, the new organ was opened and the following recital given.

\* Dedicatory Programme.

INAUGURAL ORGAN RECITAL\*

By Dr. J. W. Bischoff, of Washington, D. C.

Assisted by

Mrs. H. C. Browning, Miss Florence McNelly, Mr. Douglass G. Miller,  
Elphonzo Youngs, Jr., All of Washington, D. C.

Tuesday Evening, September 24th, 1895

1. QUARTETTE—Te Deum in E Flat.....Dudley Buck  
Mrs. H. C. Browning, Miss Florence McNelly,  
Mr. Douglass G. Miller, Mr. Elphonzo Youngs, Jr.
2. (a) GRAND CHORUS.....DuBois  
(b) ANDANTE.....Tours  
(c) FUGUE.....J. S. Bach  
Dr. J. W. Bischoff
3. LET ALL OBEY.....Leach  
Mr. Elphonzo Youngs, Jr.
4. PILGRIM CHORUS—Tannhauser.....Wagner  
Dr. J. W. Bischoff
5. GRAND ARIA—Traviata.....Verdi  
Mrs. H. C. Browning
6. (a) GAVOTTE—Mignon.....Thomas  
(b) MINUET.....Boccherini  
Dr. J. W. Bischoff
7. TRIO—The Mariners.....Randegger  
Mrs. Browning, Mr. Miller, Mr. Youngs
8. SUNSET.....Dudley Buck  
Miss Florence McNelly
9. CORNET AND ORGAN DUET—The Lost Chord.....Sullivan  
Mr. Elphonzo Youngs, Jr., Dr. J. W. Bischoff
10. SALVE DI MORA—Faust.....Gounod  
Mr. Douglas G. Miller
11. CONCERT VARIATIONS—The Mocking Bird.....Bischoff  
Dr. J. W. Bischoff
12. QUARTETTE—Rigoletto.....Verdi  
Mrs. Browning, Miss McNelly, Mr. Miller, Mr. Youngs

Thus after five years of planning, praying and working the

\* Dedicatory Programme.

## THE PRESENT CHURCH

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congregation's hopes and dreams were realized. The following is the Building Committee:

Mr. C. V. Derr, Chairman

Mr. Malachi Rice, Treasurer

Mr. J. George Hermann

Mr. T. J. Morehead

Mr. C. L. French

Mr. Joseph A. Miller

Mr. Karl Stuiber

Mr. Henry Hast

The first baptism in the new church was that of "Leon Albert Willison, the son of Archibald C. Willison and his wife Lillian M. (Smith) Willison, November 3, 1895."

The first marriage solemnized in the new church was that of "John Rompf and Rose Nell Leasure."





THE CHANCEL—1895



## CHAPTER XVI

### THE CHURCH PASSES THROUGH A SCHISM

Joy and gladness welled up in the hearts of the members of St. Paul's as they set out on the second century of the congregation's life. Their hopes and dreams, so often deferred, were realized in the completion and dedication of the new church edifice. Everything seemed to point to a bright and prosperous future. A new church building stood at the corner of Baltimore and Centre Streets; a new Pipe Organ provided majestic strains to accompany the voices of the choir and congregation as they praised God in the worship of song; a new pastor occupied the pulpit to declare "the whole counsel of God" to the people and a new name had been given the congregation. With so many things new, the signs of a blessed and happy future were very propitious.

The Vestry sought to use these material improvements as a means of creating one other new thing, the spirit of unity and harmony of attitude and purpose. In any building programme it is to be expected that differences of opinion will arise. Men do not always see "eye to eye" on the questions that arise in the erection of a House of Worship. When the project is so often deferred and counsel is sought from so many different quarters such differences are likely to become deep-seated. It is only natural to assume, therefore, that in the erection of the church building now known as St. Paul's Lutheran Church, all were not pleased. No doubt some preferred the plans submitted by Architect Willis of York, Pennsylvania, while others were partial to the plans submitted by Architect Volk of New York. In an effort to clear the atmosphere of all disturbed feelings and difference of opinion and in the hope of creating a feeling of goodwill and a spirit of unity, at the first Congregational Meeting held in the new church edifice the Vestry presented the following preamble and resolutions:

"To the Members of St. Paul's Lutheran Church  
Greeting:

"We your chosen representatives, who have been laboring 'in season and out of season' during the past two years in building our New Church, wish to congratulate you all most heartily upon the



completed work and especially since it gives to us added influence and power in the world for good.

"The inaugurating and carrying forward of such a great undertaking, when so many opinions are to be consulted and so many desires acceded to, is always a very difficult task. That differences should arise and perhaps some unkind words should be uttered, must be expected among people who are human and whose feelings are only too often prompted by motives that may be selfish. It is the earnest desire of your retiring officers to re-echo the song of the angels: 'Glory to God in the Highest and on earth Peace, Goodwill among men.' With this feeling uppermost in our minds we have therefore

"Resolved, that we are Brethren, not only of the same race but of the same faith, and are bound not only by every obligation of true manhood but also by a common Christianity to help, encourage and defend each other in all things that are right.

"Resolved, that we do now by this Christian act hold out to any and all who in any way may have been aggrieved or hurt, the right hand of Christian fellowship, asking them to heartily join us in working for a common Lord in our dear old church.

"Resolved, that in this the first Congregational Meeting in our New Church, we extend to all not only the right hand of Christian fellowship, but wish to assure all who have labored with us in the past, of our continued high regard of their Christian character and sterling worth.

"Resolved, that it is our earnest desire and prayer to God that we may all help fulfill the prayer of our Lord that His children may be one as 'He and the Father are one'.

"Resolved, that these resolutions be spread upon the minutes and that they be presented to the congregation for approval.

T. J. Yost, Pastor

Henry Hast

Malachi Rice

C. V. Derr

Karl Stuiber"\*

The above resolutions were unanimously adopted.

For the next two years the hoped-for unity and prosperity seem to have prevailed. The congregation increased numerically. The parsonage on Decatur Street was sold and a house was rented for the pastor at the corner of Harrison and Park Streets. Sister Virginia, a Deaconess, was employed for a month, as an experiment.

\* Minutes, January 1896.

The outstanding indebtedness against the congregation was paid with the exception of the bonded indebtedness and the latter account was reduced in the amount of \$200. At the end of 1898, the total debt of the congregation was \$8460.

The following years were not as successful. Pastor Yost continued to have large classes for confirmation and accessions by letter and profession of faith were normal. There were evidences, however, that dissatisfaction was making its appearance in the congregation. Scarcely a Vestry meeting was held in which requests for letters of dismissal were not received. At times entire families were dismissed to other churches in the city. It became more and more difficult to obtain funds with which to meet the semi-annual interest payments. This floundering on the part of the congregation was due not to inability but unwillingness to pay. The majority of the congregation was not in accord with the policy of the pastor and took that method of voicing disapproval. A recital of the causes of the issues that developed between the pastor and the congregation would be of little value. It would serve only to preserve those things which all desire to forget.

Finally the storm, which had been brewing, broke; broke with a suddenness and a bluntness that is amazing and startling. One is not prepared for the events which were to begin that night as he begins the perusal of the minutes of the Vestry of February 18, 1902. The minutes begin in their usually stereotyped manner. "Vestry met tonight in regular session. Those present were Pastor, Bros. Wilson, Brandler, Meyers, Rizer, Morehead, Herman, Donnelly, and Rice. The meeting was opened with prayer by the pastor. The minutes of the last regular meeting were read and approved."\*

Then followed the reading of the bills for the month which on motion were accepted and the Treasurer was directed to issue checks in payment. The pastor then presented the names of two people who desired to unite with St. Paul's Lutheran Church. On motion they were received. The following resolutions were then read and unanimously adopted:

"Whereas, a large portion of the members of St. Paul's Lutheran Church of Cumberland, Maryland are not in accord with the present pastor of said church and openly refuse to attend the congregational services of said church and refuse to contribute to the support thereof, and

\* Minutes, February 1902.

"Whereas, in view of said facts we, the Vestry, believe that the best interests of said church would be advanced by the voluntary resignation of the said Pastor,

Therefore be it

"Resolved, that Rev. T. J. Yost now pastor of said church be and he is requested to tender his resignation as such pastor to take effect on or before the first day of May next.

"Resolved, that in case said resignation is not voluntarily presented to the Vestry or to the Secretary thereof on or before the 20th day of February 1902, that then the said resignation be and the same is hereby demanded, to take effect on or before the said 1st day of May next."\*

For the first time in the history of the congregation that was born 1794, a demand for the dissolution of the pastoral relationship was made. There were other occasions in which there had been differences of opinion between pastor and people; there were instances in which there had been bad feelings between the two but always the Vestry had been patient and forbearing and had waited for time to eradicate the disturbing factors rather than take the deliberate step of dissolving the relationship of pastor and people. The provocation must have been very great. History was made that night, a kind of history of which no one is proud. One is constrained to wonder if the Vestry had been patient a while longer whether that unfortunate experience might not have been spared the old congregation.

But the die was cast. The Vestry had taken a stand from which it would not retreat. Rev. Mr. Yost, instead of bowing to the inevitable and complying with the request of the Vestry, likewise took a stand from which he determined not to move. He decided to "fight it out," no matter what the consequences. Evidently it was the purpose of the Vestry not to submit its action to the congregation for ratification. It hoped to have the matter adjusted without "airing the situation in public." That was a wise policy if it could have been carried out successfully. But it could not be done. On February 18, 1902, a petition purporting to have been signed by 221 members of the congregation was presented to

\* Minutes, February 1902.



the Vestry requesting that a "congregational meeting be called."\* The Vestry complied with the request of the Congregation and ordered a Congregational Meeting to be held Wednesday, February 26, 1902 at 8 o'clock in the church.

When the congregation assembled pursuant to the call issued by the Vestry, it experienced great difficulty in effecting an organization. The first few moments revealed that a division of sentiment existed in the congregation. After much wrangling in which the meeting was prevented from disintegrating by Mr. A. C. Willison, who, in the emergency, conducted the election of a temporary chairman, Mr. Malachi Rice was chosen for that office. Mr. Rice took the chair and the Congregational Meeting was organized with the election of the following officers; Permanent Chairman, Mr. William P. Rizer; Secretaries, Mr. Daniel Carl and Mr. Charles W. Donnelly. Before the business for which the meeting had been called was presented, Rev. Mr. Yost withdrew from the meeting and asked his friends to accompany him. In the exodus which followed many assumed that the meeting had ended and left the church building. Some of that number returned and when quiet and order were restored, the action of the Vestry requesting the resignation of Rev. T. J. Yost was unanimously ratified by the congregation.

March 3, 1902, Rev. Mr. Yost tendered the following resignation to the Vestry:

"Vestry of St. Paul's Lutheran Church,  
Cumberland, Maryland.

I as pastor of St. Paul's Lutheran Church of Cumberland, Maryland do hereby tender my resignation of the same. The said resignation to take effect as soon as the salary is paid up to May 1, 1902.

T. J. Yost."\*\*

The Vestry accepted the resignation. It agreed also that, "in consideration of the resignation and the settlement of all difficulties, differences and trouble" and with "the desire to retain the goodwill of the pastor" and "as an evidence of the good will of the Vestry" as well as "a desire to do what is right," the salary to May 1, 1902

\* Note—Chapter VI, Section 2 of the Formula of Government provides that "The Church Council [Vestry] shall be compelled to call a congregational meeting when requested by one-third of the lawful electors of the church". Pastor Yost declared that the total membership of St. Paul's was 560. The petition of 221 members more than the required one-third constituted a legal call for a congregational meeting.

\*\* Minutes, March 1902.

"shall be paid immediately in cash." The Vestry also went on record as "having no part in the inaccuracies and mis-statements which have appeared in the newspapers" and particularly denied "locking the doors against the pastor." "Such conduct on the part of the Vestry," it declared "is lacking the dignity and spirit which should characterize the action of a Church Vestry." Rev. Mr. Yost likewise spoke regretfully of the trouble and closed the meeting with prayer.

When the pastor and Vestry separated that night, the majority of the vestrymen considered the incident closed. Some, perhaps, felt that there would be repercussions but no one dreamed that they would assume the proportions that they did or continue for a quarter of a century. The incident instead of "being closed" was, in reality, "only beginning." There was not an organization or a society in the church that did not suffer. One of the vestrymen resigned; the Young People's Society of Christian Endeavor sought to divorce itself from the church; teachers in the Sunday School discontinued their efforts in that organization. On March 19, 1902 Rev. T. J. Yost with eighty-six of the seceders met in the Reformed Episcopal Church, corner of South Centre and Union Streets and organized a new Lutheran Church under the name: "The First English Lutheran Church of Cumberland, Maryland." April 28, 1902 the name was changed to "St. Stephen's Lutheran Church."

That action on the part of Rev. Mr. Yost and that portion of the 86 who had been members of St. Paul's English Lutheran Church was a direct violation of the Formula of Government of the Evangelical Lutheran Church. Chapter VIII Section 3 provides that "it is the duty of the Synod to form and change ministerial districts," that is, no pastor was permitted to organize a new congregation in the territory of an existing congregation without the consent and approval of the district Synod in which the congregations are located. Rev. Mr. Yost had not complied with that requirement. When the Vestry of St. Paul's notified the officers of the Maryland Synod of the trouble that had occurred and the organization of a new Lutheran Church in Cumberland, Maryland, the President, Rev. J. E. Maurer through the Secretary Rev. George S. Bowers D.D., notified Rev. T. J. Yost "to cease in his efforts to organize a new congregation in Cumberland, Maryland and to leave St. Paul's intact."



THE PARISH HOUSE—ST. STEPHEN'S





Though Rev. Mr. Yost was the moving spirit in the organization of St. Stephen's Lutheran Church, he is not listed as one of its pastors. The first pastor of the new congregation was the Rev. M. L. Young Ph.D. When the newly organized congregation made application for admission into the Maryland Synod, due to the irregularities in connection with its organization and the objections of the representative of St. Paul's, the application was refused. Disowned by the synod on whose territory it was located the Church Council of St. Stephen's sent a representative to the Allegany Synod of Pennsylvania and prayed to be received by that body. The Allegany Synod granted the request September 25, 1902 and the St. Stephen's Congregation remained a member of that body until the time of its merger with St. Paul's in 1927.

Under the wise and faithful leadership of Dr. Young the congregation made steady advance. After meeting in various Lodge Halls, the congregation purchased the Reformed Episcopal Church, corner of South Centre and Union Streets for \$8500. The church building was repaired and the future appeared bright when Dr. Young died suddenly, following an attack of appendicitis, after a ministry of less than two years. Dr. Young was succeeded by Rev. George G. M. Brown who served but one year. Rev. C. F. Floto became the pastor of St. Stephen's in 1906 and served four years. Under his faithful leadership the congregation was encouraged and the debt was reduced \$500.

Rev. Curtis Edgar Kuhnert was called and entered upon his labors May 1, 1910. He found the congregation scattered and discouraged. He set to work harmonizing the discordant factions and ere long the congregation was able to reduce its indebtedness \$1150. Little had been done since the date of the organization to improve the appearance of the church edifice. That problem was undertaken and repairs and improvements were made in the amount of \$900 and an additional \$200 was paid on the debt. Pastor Kuhnert presented his resignation to the Congregation in 1923 after a ministry of thirteen years.

Rev. C. K. Spiggle succeeded Rev. Mr. Kuhnert and served until May 1925 when he resigned in order to accept a call to the Casebeer Church in Somerset County, Pennsylvania. Rev. E. Stockslager was called and took charge August 1, 1925 and served the congregation until November 1927. At that time negotiations were

entered into with St. Paul's with a view to merging the two congregations. That story will be related in a later chapter.

In the troublesome period that led to the organization of St. Stephen's and in the quarter of a century that followed, the Vestry of St. Paul's manifested good judgment. It refused to prefer charges against its former pastor; it agreed to an investigation by a committee of the Maryland Synod *only* "if such an investigation were desired by the group that had seceded." In the minds of some, perhaps that attitude was an indication of weakness. It can also be regarded as a mark of forbearance, a willingness to forgive "even as we are forgiven," an unwillingness to become a party to any action that might result in the institution of disciplinary action against a minister of the Gospel. Evidently the Vestry desired to err on the side of mercy rather than on the side of justice. It, perhaps, made one unwise decision. When the newly organized congregation of St. Stephen's indicated that it would seek admission to the Maryland Synod, the Vestry voiced its disapproval. Had no objection been raised perhaps the merger of the two congregations could have been effected earlier.

Much of the credit for the wise procedure and Christian attitude of the Vestry in that dark period of stress and strain must be given to three men, each of whom both prior to and after the schism, had served the congregation as its representative. These men were Malachi Rice, J. N. M. Brandler and Austin A. Wilson. That succeeding generations may not forget these stalwart and faithful servants of St. Paul's a brief account of the life and service of each follows:

#### Malachi Rice

Malachi Rice was born November 22, 1845. He was the son of Levi and Ellen or Eleanor (Paxton) Rice. His birthplace was on what is now the LeRoy Chaney farm, some six or eight miles east of Cumberland. The house in which he was born is completely destroyed save the chimney. The date of his removal from the farm to Cumberland is obscure but February 3, 1869 he was married to Mary J. Hoffman. To this union was born one child, Fannie. Mrs. Rice died September 11, 1870. On April 3, 1873, Mr. Rice married Kate L. Flury. To this union likewise was born a daughter, Theresa, who in later years became the wife of Mr. S. T. Brotemarkle.

Mr. Rice was confirmed in Christ's (St. Paul's) Lutheran Church October 9, 1870, by Rev. H. C. Holloway. In 1874 he was elected a member of the Vestry and in 1876 was re-elected. When he was re-nominated in 1878, he requested that his name be withdrawn, perhaps the only time in the 53 years that he was a member of the congregation that he did not answer its call affirmatively. In 1882, he was returned to the Vestry and served without a break, first as Deacon and then as Elder, as a member of that body, until his death in 1923, forty-five years in all. January 3, 1887 he was elected Secretary of the Vestry and February 1, 1893 were added the duties of Treasurer, both of which offices he held until January 11, 1920 when he was relieved of the duties of Secretary. He continued to serve as Treasurer until his death. His last official act was the signing of the check with which to purchase a \$1000 Liberty Bond.

It is doubtful if any member of the congregation was more loyal or more devoted to his church or more regular in his attendance upon its services of worship, than Mr. Rice. A careful examination of the communicant record reveals that he availed himself regularly of that Means of Grace. No man, in the entire history of the congregation, gave as much time and as much service gratuitously, as did he. In all the years he served as Secretary and Treasurer, he received no salary. The last two years, as a token of appreciation, he was voted a nominal sum. His was truly a labor of love, love for his church and his Lord. For nearly two-score years he served as Superintendent of the Sunday School.

He died February 1, 1923. With his passing went one of God's noblemen. While not learned in the manner in which the world measures education, he was full of the wisdom of God; not rich in worldly treasure, he was possessed of abundant sums of faith and trust, treasures that neither rust nor corrode but abide throughout eternity.

When the Vestry met and adopted resolutions on his death, Mr. A. A. Wilson, the life-long friend and intimate associate of Mr. Rice spoke very tenderly concerning the death of his friend and fellow-vestryman. He said: "I perhaps know more about the intimate personal life of Brother Rice than any other man on the Vestry. I have always regarded him as a chosen vessel. He came from the country, secured employment and maintained himself and



his family by honest toil. No man ever lived who could justly accuse or charge Mr. Rice of an unworthy act."

The Resolutions adopted by the Vestry follow:\*

"Whereas, the Wisdom and Providence of God have removed from among us our dearly beloved brother, Malachi Rice, and

"Whereas, for many years and before many of us were born, he occupied a place on this Vestry, in the full confidence of the congregation and in the love and esteem of this Vestry. By the mercy of God soon after he came to town, Mr. Rice united with St. Paul's and up to the time of his death it may be truly said that he was wedded to his church; and, that the old bell of St. Paul's never rang out a notice of any religious activity that he did not respond and do his full part. His time and his labor at all reasonable hours were at its disposal. In all his long life, he never shrank from honest toil but by precept and example ennobled labor in everything he undertook to do. His life was a shining example for all of us. No man ever questioned his motives or his honesty. We shall not soon look upon his like again.

Therefore be it

"Resolved, that the Vestry of St. Paul's Lutheran Church, in regular session assembled, most humbly thank Almighty God for the life and work of Brother Rice in the Church and in the community.

"Resolved, that while we will miss him at our meetings and in our church work, we bow in submission to the will of Almighty God, who doeth all things well.

"Resolved, that this tribute be spread upon our minutes and a copy be sent to the family of the deceased.

J. N. M. Brandler

A. A. Wilson"

Committee.

Judge John N. M. Brandler

John N. M. Brandler was born October 16, 1837 in Bavaria, Germany. He was the son of Nicholas and Elizabeth (Speorl) Brandler who came to America in 1843. He obtained his education in the old-fashioned subscription schools. At the age of 15 he entered the employ of Mr. William R. Beall and Co., with whom he remained twenty-four years. In 1878 he determined to establish a business of his own. He opened a coal-yard and by commendable

\* Minutes, March 1923.



methods and fair dealing achieved signal success. He had other business connections. He was one of the organizers of the German Savings Bank and in later years, the People's Bank of Cumberland, Maryland, in both of which he served as a director. In 1892, he was elected Judge of the Orphan's Court of Allegany County and for 16 years presided as its Chief Judge, in a manner that brought credit to himself and complete satisfaction to those whom he served. In 1863 he married Miss Isabel Willison. That union was blessed with four children: Charles H.; Walter W.; Ida B.; Harry S.

When the Brandlers came to Cumberland, Maryland, there was but one Lutheran Church in the town, Christ's (St. Paul's) located at the corner of Baltimore and Centre Streets. There, as a boy of six or seven, Judge Brandler attended Sunday School. When the German Church was organized Nicholas Brandler and his family cast their lot with the German Church, though young Nicholas Brandler continued to attend Sunday School at the Church on Baltimore and Centre Streets. Out of deference to his father's wishes he attended catechetical instruction (in German) and was confirmed in the German Lutheran Church Palm Sunday, 1854. Even after confirmation he was a regular attendant at the English Lutheran Church. "I am an American, not a German," he said.

In January 1872 he was received into the fellowship of Christ's (St. Paul's) Lutheran Church, where he became an honored and influential member. During the four-score years in which he was associated with the congregation he rose from the ranks of a scholar in the Sunday School to one of its most respected teachers and officers, and from the status of a member of the congregation to that of an Elder in the Vestry.

Judge Brandler was one of the progressive members of the congregation. He resigned from the Vestry in protest against the delaying measures which were impeding the erection of the present church building. In the trying days which came upon the congregation in 1902, Judge Brandler was returned to the Vestry and served without interruption until he entered the Church Triumphant. When the subject of selling the present location came up for consideration, he cast his vote and his influence with the more forward-looking element in the congregation, who desired to erect a modern church at a more desirable location.

Judge Brandler died July 5, 1923. At the ripe age of nearly

eighty-six he entered into "the rest that belongeth to the children of God."

The Resolutions adopted by the Vestry follow:\*

"Whereas, in the Providence of Almighty God, our Heavenly Father, who doeth all things well, the Hon. J. N. M. Brandler has been called from his earthly labors to his heavenly reward, and

"Whereas, the Hon. J. N. M. Brandler has the distinction of having served in the congregation of St. Paul's Lutheran Church through a period of time covering more than four-score years having entered the Sunday School as a lad of some six years and during these years having served as an officer in the Sunday School, a member of the Vestry for nearly thirty years, its Treasurer for a period of years,

Therefore be it

"Resolved, that we in Vestry assembled, hereby record the high esteem in which we as his fellow vestrymen have ever held him.

"Resolved, that we will always remember him as one who faithfully discharged his duties to the best of his ability, as one who loved the name and honor of St. Paul's, as one who stood by in times of need, who gave of his time and counsel and was faithful in his church attendance and in the interest of all things that pertained to the welfare of the congregation. We feel that he could truly say 'Lord I have loved the habitation of Thy house and the place where Thine honor dwelleth.'

"Resolved, that these resolutions be spread upon the minutes, that they be read at one of the services of the church and that a copy be sent to the family to whom we send our deepest sympathy.

Rev. M. L. Enders

A. A. Wilson

A. L. Sperry"

Committee.

His pastor, Rev. M. L. Enders D.D., paid him the following tribute: "As his pastor for thirteen years and reviewing his life, I would say of him, that he was loyal to his friends and ever faithful in the discharge of duty. In his going, I have lost a personal friend and loyal churchman."

Austin A. Wilson

Austin A. Wilson was born May 16, 1850 near Flintstone, Allegany County, Maryland. He was the son of Jesse and Elizabeth

\* Minutes, August 1923.

(Robinette) Wilson. He grew up on his father's farm and in his boyhood days worked on the farm during the summer season and went to school during the winter months. At the age of seventeen he entered Roanoke College, Virginia and later transferred to Washington and Jefferson College, Washington, Pennsylvania. After graduation, he returned to Cumberland, Maryland and taught in the public schools for four years.

He read law in the offices of William Walsh and was admitted to the bar in 1881. In 1902 he was named State's Attorney for Allegany County, Maryland, to fill the unexpired term of John G. Wilson, who had resigned and in the fall of that year was elected to that office. In 1896, he was elected to the City Council and in 1915 was appointed to the City Council, where he served as Commissioner of Police and Fire. He was one of the moving spirits in the organization of the People's Bank of Cumberland, Maryland and served as a director until his death.

On October 18, 1873, he was married to Miss Emma Smouse. She died February 1, 1913. To this union were born nine children, five of whom survived Mr. Wilson: Mrs. Maude Young; Mrs. Annie Bagent; Mrs. Louise Franklin; Mrs. Emma May Gooding and Roger A. Wilson. On July 20, 1918, Mr. Wilson was married to Miss Bertha M. Lear.

Mr. Wilson was confirmed in Christ's (St. Paul's) Lutheran Church April 13, 1884 by the Rev. J. W. Finkbiner. In November of that same year, he was elected to the Vestry to fill the unexpired term of Mr. William J. Harrison who had resigned. He was re-elected in 1886 and continued to serve until 1892. In 1896 he was returned to the Vestry and served continuously until his death in 1935, forty-six years in all.

Mr. Wilson was the conservative member of the Vestry. He hated debt, especially church debt. As a result he often opposed progressive measures until such a time as he was assured that the innovations could be financed. That is not difficult to understand. He had passed through days in the history of the church when it was difficult to secure funds for its maintenance. His long experience as a lawyer and a banker had revealed to him the dire results of living beyond one's means. Once he was assured that the congregation would not be burdened, he usually was loyal to the programme adopted. His conservatism manifested itself in another direction. He was not very favorable to sudden or radical changes



in the policy of the church. He believed firmly in "letting good enough alone." That attitude can be easily explained. He belonged to the "old school" and he perhaps knew the pulse of the congregation better than any other member of the Vestry. He lived in the fear that some exigency might arise that would plunge the congregation into a condition similar to the one through which it had passed in 1902. On numerous occasions he remarked to the author at the close of a Congregational Meeting; "I'm glad that's over." Deep down in his heart he had a real affection for his church, though his temperament kept him from showing it or openly expressing it.

He died January 25, 1935, having reached the age of nearly 85. The Resolutions adopted by the Vestry follow:\*

"Whereas it has pleased Almighty God to take from the scene of his earthly activity our friend and fellow-laborer Austin A. Wilson and

"Whereas for forty-six years he served the Congregation of St. Paul's English Lutheran Church as a member of its Vestry, and

"Whereas, during these years he was faithful in the discharge of his duties, wise in his counsels and always interested in the well-being of the church,

Therefore be it

"Resolved, that we record our appreciation of having had the pleasure of being associated with so eminent a Christian Gentleman.

"Resolved, that we bear testimony to the fact that during these years we have found him honest in his estimates, kind and considerate in his judgments and intelligent in his conclusions.

"Resolved, that we give thanks to God for having preserved his life for so long a time and commend his willingness to serve his church to the generations following.

"Resolved, that we express our sorrow at his passing and commend his loved ones to the care and keeping of our Heavenly Father.

"Resolved, that a copy of these resolutions be sent to the family and that they be recorded in the minutes of the Vestry.

H. T. Bowersox

George W. Martin

Merwin R. Hast"

Committee.

\* Minutes, February 1935.







## CHAPTER XVII

### THE NEW ERA

Rev. J. William McCauley was elected pastor of St. Paul's in May 1902. In August he came upon the field and took charge of the congregation. His pastorate marks the beginning of a New Era in the life of St. Paul's. His was not an easy task. He came when the congregation was in a period of transition; when it was emerging from an era of internal strife that had resulted in the secession of a considerable number of its members; when it was girding itself and gathering its forces for the fine work it has since accomplished. It was also heavily burdened by debt. That was the situation that confronted the new pastor when he came to Cumberland.

How did he deal with it? Let Pastor McCauley tell you: "With Divine help the accessions during our term of service far exceeded the losses, the indebtedness was paid and the benevolence was met in full." That is a very modest statement. It says nothing of his faithful labors, of his fidelity to the Word of God, of his devotion to his people, of his fine wisdom in leading and shepherding the flock. But what he has omitted, the minutes relate and his eight years of service in St. Paul's mark the beginning of the most prosperous era in the life of this historic old church. He laid the foundation upon which others have built and that foundation was not "stubble" but the Rock, Christ Jesus.

Pastor McCauley began his ministry in August 1902. Quietly and faithfully he went about his Master's business. His fine spirit, his whole-hearted devotion to his task and his people soon won for him the loyalty and devotion of the members of the congregation. Where he led, they gladly followed; when he called they responded willingly and joyously. Soon after his arrival, plans were consummated by which the interior of the church building was decorated. When the church was built in 1895 the walls had not been painted. Eight years of use had left them unsightly. In November 1902, the walls were frescoed throughout the entire church and carpet was laid in the auditorium. And what was significant in that whole

enterprise was that every organization in the church had participated. Out of disharmony had come unity.

Naturally the first problem to engage the attention of pastor and people was the indebtedness of the congregation, some \$9000, incurred by the erection of the present church edifice. Pastor McCauley treated that obligation very realistically. He called upon the people to give regularly for the cancellation of that burden. The people responded. In June 1903, the indebtedness was reduced \$1650. One year later \$900 more was paid and by July 1, 1907 the entire debt of the church was paid. The committee appointed by the Vestry to destroy the mortgage and bonds reported as follows:

"The Vestry and Congregation of St. Paul's Lutheran Church of Cumberland, Maryland, having paid in full all indebtedness incurred under a mortgage given to Robert Shriver and A. A. Wilson, Trustees; we the undersigned do hereby certify that we have destroyed by incineration the said mortgage for \$9000 together with all the outstanding bonds secured by the same on this 11th day of July 1907, said evidence of debt having been delivered to us for this purpose.

Thomas F. Myers  
Ralph Willard  
James B. Williams

Committee.

"Subscribed and sworn to before me the subscriber, a Justice of the Peace for Allegany County, Maryland, this 29th day of July 1907.

Charles H. Wolford, J. P."\*

Under the faithful ministration of Pastor McCauley the congregation grew numerically. It like-wise grew spiritually. It began to think in terms of others. The statement of Pastor McCauley that "the benevolence was paid in full," perhaps for the first time in the history of the congregation, is very revealing. It shows that the grace of God had taken hold of the hearts of the people and that they realized their obligation to accept responsibility in the establishment of Christ's kingdom at home and abroad. In times past the congregation had not entirely forgotten or neglected its duty along benevolent lines. As early as 1847 the congregation had made contributions to the missionary programme of the church at large, but the sums contributed were nominal and were voted,

\* Minutes, September 1907.



no doubt, from the Treasury. That policy continued until Pastor Weddell came when the amount increased and the sums contributed reveal that the entire congregation was being asked to give. In Pastor McCauley's day, full responsibility was accepted in the matter of supporting the work of the church and from that day to this St. Paul's has met its apportionment in full.

January 1, 1910, Pastor McCauley presented his resignation to the Vestry in order to accept a call to The Church of the Incarnation, Baltimore, Maryland. The resignation was reluctantly accepted and at a Congregational Meeting the following resolutions were adopted:

"Whereas, Rev. J. William McCauley, pastor of St. Paul's Lutheran Church of Cumberland, Maryland, has received a call from the congregation of the Church of the Incarnation, Baltimore, Maryland, and

"Whereas, Rev. J. William McCauley has accepted the said call and has tendered his resignation to the Vestry of this church, which resignation has been very reluctantly accepted at the last meeting of the Vestry

Therefore be it

"Resolved, by the congregation of St. Paul's Lutheran Church, in regular meeting assembled, that in accepting the action of the Vestry, we realize that we have lost one who has labored cheerfully and faithfully with us since 1902, and by whose efforts our church debt has vanished and our congregation has been built up both numerically and spiritually.

"Resolved, that it is with sincere sorrow that we see him go, mingled only with the joy that his new field of labor opens to him larger opportunities in the vineyard of our Lord.

"Resolved, that with love and Christian fellowship we commend him to the congregation of The Church of the Incarnation of Baltimore, Maryland.

"Resolved, that these resolutions be spread upon the minutes, that a copy be presented the Rev. J. William McCauley and that a copy be sent to the Vestry of the congregation to which he has been called."\*

The vacancy, occasioned by the resignation of Rev. J. William McCauley, was not filled until June, 1910. On April 13, 1910 the congregation through the Vestry, extended a call to the Rev. Martin

\* Minutes, January 1910.

Luther Enders of Catonsville, Maryland, to become its pastor. He accepted the call in the following letter:

"Catonsville, Md., May 9, 1910

"To the Vestry and Members of  
St. Paul's Lutheran Church, Cumberland, Maryland:

'Grace, Mercy and Peace from God our Father and Jesus Christ our Lord, Amen.'

In answer to the call extended to me to become your Pastor dated April 13, 1910, I herewith give answer.

Having carefully considered, seeking all the light, aid and counsel of those in a position to help, and having above all endeavored to follow Divine direction, I have been led to the conclusion that your call is a call from God to work in His vineyard in your city.

Therefore in the fear and love of God, relying on His never failing help and your cooperation, I accept the call and will enter upon the future work June 1, 1910. May the Lord Christ richly bless and prosper our endeavors.

'The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.'

Sincerely

Martin Luther Enders."\*

October 12, 1910, the Rev. Martin Luther Enders was formally installed as pastor of St. Paul's Lutheran Church of Cumberland, Maryland. The charge to the congregation was given by the Rev. J. William McCauley the immediate predecessor of Pastor Enders; the charge to the congregation was given by the Rev. George W. Enders D.D. of York, Pennsylvania, the father of the pastor-elect and the Act of Installation was performed by the Rev. J. S. Braren, Pastor of St. Luke's Lutheran Church, Cumberland, Maryland. Thus began the most prosperous pastorate in the entire history of the congregation of St. Paul's.

The formal tone of the letter of acceptance of Pastor Enders was a veiled prophecy of what was to come. He had been born and reared in a church where the services of worship had been conducted according to the historic practices of the Lutheran Church. Up until that time the congregation of St. Paul's had paid little or no attention to such usages. That is to be seen in the type of

\* Minutes, May 1910.

church building the congregation had erected. The architectural design was not Lutheran, indeed it was almost anti-Lutheran. Little could be done with the auditorium as a whole to make it conform to Lutheran usages. The chancel, however, offered opportunities and Pastor Enders embraced them. He began by wearing the robe. The congregation accepted that innovation without undue criticism. Encouraged, he determined to make the chancel strictly Lutheran in its appointments. At Christmas, all the necessary furnishings were presented by organizations and individual members of the congregation.

February 8, 1911 a Service of Dedication was held in which the following were dedicated "To the Glory of God and the Service of St. Paul's Lutheran Church:"

"1. By the Women of St. Paul's. Stairway leading to the Pulpit and Altar Platform, Brussels Carpet in the chancel, Electric Lights and re-arranged Pastor's Study.

"2. By the Men of St. Paul's, Pulpit and Reading Desk Platforms, Chancel Rail and Chancel Alterations.

"3. By D. S. Loy, Altar Recess Frescoing.

"4. By Miss Ida B. Brandler, Liturgy, Ministerial Acts, Books of Worship.

"5. By Mr. and Mrs. Stanley Butler, Remodeled Chairs for Altar Use.

"6. By William J. Harrison, Remodeled Reading Desk.

"7. By Miss Mary V. Halderman, The Pulpit, 'for the preaching of the Word and in loving memory of her parents.'

"8. By Mrs. Mollie Laney, The Altar, 'to the Glory of God and in loving memory of her Parents'."\*

In the succeeding years the following gifts to the Chancel were presented:

"June 4, 1911 Mrs. P. J. Smith and family presented the red set of Altar and Pulpit Hangings in memory of her mother Mrs. Susan Ways.

"December 31, 1911, a pair of Altar Vases in memory of Mrs. Harriet S. Somerville by her children.

"April 1, 1912, Mrs. William Burger presented the Black set of Altar and Pulpit Hangings.

"June 2, 1912, the Panel Work at the rear of the Chancel was presented by Mr. Carl C. Hetzel in memory of his parents, Mr. and Mrs. Christian F. Hetzel.

\* Church Book.



"December 25, 1914, an Alms Bason 'in memory of her departed children' was presented by Mrs. Stanley Butler."\*

Thus in less than five years, Pastor Enders had introduced Lutheran forms of worship and had arranged and furnished the Chancel in accordance with correct Lutheran usages.

During the fifteen years that Pastor Enders served the congregation of St. Paul's its material resources increased greatly. In 1897 the parsonage on Decatur Street was sold and from that time onward the pastors of St. Paul's had lived in rented houses. Upon the arrival of Pastor Enders a large and commodious parsonage was purchased at a cost of \$9000. It was located at 36 Baltimore Avenue (now 232 Baltimore Avenue) and from then until now the pastors of St. Paul's have resided in it. As the years passed many improvements were made in the church building. The Sunday School was renovated, the church proper redecorated, new lighting fixtures were purchased and a set of chimes was installed. The Sunday School room was enlarged. In that improvement the last inch of ground, remaining from the original purchase of land from Thomas Beall of Samuel, was used. All of these improvements were paid, either at the time they were made or shortly thereafter. That the congregation recognized, in these forward steps, the wisdom, devotion and faithful service of the pastor, and appreciated it, is to be seen in the fact that during his pastorate, at various times and in varying amounts, the salary was increased from \$1200 to \$3900 per year.

Lest from the preceding recital—and it contains but the highlights of a ministry filled with progressive items—it be concluded that Pastor Enders was engaged only in building up a fine ecclesiastical and temporal organization, it must be added that the congregation increased numerically and grew in spiritual stature under his faithful shepherding. After all, willingness to maintain God's Temple in a condition that reflects honor upon God; readiness to meet obligations for the furtherance of God's Kingdom at home and abroad and appreciation of the faithful endeavors of God's ministering servants are visible manifestations and accurate indices of the spiritual life of the congregation. Such a disposition will be found only where God's Word is fully and faithfully proclaimed.

As becomes evident from a perusal of these pages, at recurring periods the urge to sell the original location of the church and

\* Church Book.







locate elsewhere, came upon certain elements of the congregation. Such a periodic urge manifested itself during the ministry of Pastor Enders. Evidently the infection was deeper and more widespread than at any other time. The Vestry appointed a committee to secure options on locations, with a view to re-locating and erecting a new and modern church. An option was secured on the Schwartzwelder property on Washington Street, near the Court House and the Vestry voted to call a Congregational Meeting to ascertain the wishes of the congregation on the question of selling the present location and building elsewhere. Unfortunately time was on the side of those who opposed that forward looking step. The charter forbade the purchase of property in excess of \$10,000 and by the time the charter could be amended the opposition had marshalled its forces to the extent that a pressing of the measure was regarded as inimical to the unity of the congregation. The matter was disposed of in the following manner:

"Whereas, the Vestry at a meeting called March 13, 1920 authorized the calling of a Congregational Meeting for the purpose of changing the Charter to permit the purchase of a lot for future use, and further, to authorize the expenditure of \$12,000 or any part thereof in the event of such change of Charter, and

"Whereas, there developed in the Vestry a difference of opinion, the vote for the calling of said meeting standing, *six* for and *two* against, with the opposing members strongly advocating their position,

Therefore be it

"Resolved, that for the peace and harmony of the congregation, the action of the Vestry in calling said Congregational Meeting be and is hereby rescinded and that the option secured on the Schwartzwelder property be surrendered."\*

The following month two offers for the property located at the corner of Baltimore and Centre Streets were received by the Vestry:

1. From Perrin and Cowden, Realtors, Cumberland, Maryland. To purchase the site for the sum of \$200,000; part in cash, the balance secured by a mortgage.

2. From B. Howard Richard, Realtor, Baltimore, Maryland. An offer to lease the property at a yearly rental of \$12,000; the lease to run for a period of fifty years.

In the following resolution, the Vestry disposed of both offers:

\* Minutes, April 1920.

"Resolved, that it is the sense of the Vestry of St. Paul's Lutheran Church of Cumberland, Maryland, that it is not advisable to sell or lease at this time."\*

September 19, 1924, the Rev. Martin Luther Enders D.D. tendered his resignation to the Vestry in the following letter: "To The Vestry of St. Paul's Lutheran Church Brethren:

June 1, 1910, answering the call of St. Paul's I became your pastor. The years, nearly fifteen have passed swiftly. Years of real progress and blessing. I will ever remember them as among the most fruitful of my life. And now, according to my statement of last Sunday fully setting forth the call received from the First Lutheran Church of Baltimore, Maryland, I lay down my office of Pastor of St. Paul's in order to accept the call of First Church, being fully persuaded after months of thought and prayer that I am doing that which is indicated by a Higher Will than mine.

This resignation will become effective December 1, 1924, unless as has been indicated to me, you desire that I continue as pastor through the coming Christmas Celebration. In that event this resignation will become effective December 31, 1924.

With sincere appreciation for all your good will, I am  
Faithfully Your Pastor,

Martin Luther Enders."\*\*

The Vestry instructed the Secretary to request the Council of First Church to permit Dr. Enders to remain through the Christmas season, to which the Council of First Church very graciously acquiesced.

The following resolutions were adopted unanimously by the Vestry:

"Whereas, the Vestry of St. Paul's Lutheran Church of Cumberland, Maryland has been informed by the Rev. Martin Luther Enders D.D. that he desires to sever his pastoral relations with this church, and

"Whereas, from the beginning of his pastorate, the said pastor has grown in the love and esteem of the congregation that now at the end of fifteen years that love and esteem have grown to an attachment that we find it hard to sever, and

"Whereas, the relation of pastor and people and pastor and Vestry has been most pleasant and cordial as well as profitable.

\* Minutes, May 1920. \*\* Minutes, September 1924.



Therefore be it

“Resolved that it is with deepest regret that we are called upon to sever this most happy relationship.

“Resolved, that it is with great reluctance that we accept his resignation as pastor of St. Paul’s.

“Resolved, that we extend to Dr. Enders our sincere hope for a like success in his new field of labor as has been his in the congregation from which he has now resigned.

“Resolved, that we commend Dr. Enders to the church to which he goes and bespeak for him success in his new field and that we extend to him, on the part of the Vestry and congregation, our good will and best wishes.

“Resolved, that these resolutions be spread upon the minutes and that a copy of them, under the seal of the church, be presented to Dr. Enders.”\*

From January 1, 1925 until March 1, 1925 the congregation was served by visiting pastors at the regular preaching appointments. On the last-named date the Vestry entered into an agreement with the Rev. W. E. Stahler, D.D., a retired Lutheran clergyman, to take charge until such a time as the congregation should call a regular pastor. May 24, 1925 the congregation elected the Rev. H. T. Bowersox, D.D. of York, Pennsylvania to the pastorate of St. Paul’s and instructed the Vestry to extend a call to him, to become Pastor of St. Paul’s Lutheran Church of Cumberland, Maryland.

Pastor Bowersox accepted the call and began his work July 1, 1925. He was formally installed September 27, 1925 by his immediate predecessor, the Rev. Martin Luther Enders D.D. who delivered the charge to both the pastor-elect and the congregation. By authority of the President of the Maryland Synod, the Rev. John Weidley D.D., Dr. Enders also performed the Act of Installation. Thus began a pastorate that has continued to this day, the longest in the entire history of this old congregation.

Pastor Bowersox found the members of the congregation still stunned and disturbed by the loss of their former pastor. He was patient and sympathetic for he saw in that deep-seated affection for their former pastor, a prophecy of how he would be regarded should he prove himself worthy of the congregation’s loyalty and affection. He was not wrong as the succeeding years have proved

\* Minutes, September 1924.

abundantly. No congregation was ever more loyal to his leadership than St. Paul's has been and is today. In those days when sickness entered his household and laid its hand upon the pastor, the consideration given him and the many expressions of sympathy and words of encouragement received by him, far exceeded what he deserved. No congregation has been more uniformly kind, loyal and devoted than has been the Congregation of St. Paul's to its present pastor.

In December 1925, the Pipe Organ, one of the first hundred manufactured by the M. P. Moller Company, had fallen into such a state of disrepair that the cost of repairing and modernizing it was considered far in excess of the benefit to be derived. The matter of purchasing a new organ rather than repairing the old one was discussed. After studying the question carefully, the congregation decided to purchase a new organ. The contract was awarded to the M. P. Moller Organ Company, Hagerstown, Maryland for the sum of \$8000. During the summer of 1926 the organ was installed. Likewise at this time the walls of the auditorium were redecorated. These improvements were paid for during the following three years.

During the summer of 1927, through conversations with individuals who were members of St. Stephen's Lutheran Church and through inquiries as to when they might affiliate themselves with St. Paul's, Pastor Bowersox became aware that the situation in St. Stephen's Lutheran Church was such that some constructive measures should be taken to help them maintain their organization. Due to losses by death, removal from the city and transfers to other congregations, that valiant little band of Lutherans found themselves carrying burdens beyond their ability to bear; beyond what they could be expected to bear.

Pastor Bowersox was not willing to become a party to a further depletion of the membership of St. Stephen's, by simply receiving by letter those who desired to affiliate themselves with St. Paul's. He was of the opinion that the best interests of St. Stephen's as well as the Lutheran Church in Cumberland, would be served by a merger of St. Stephen's with St. Paul's. With that in mind, he invited the Council of St. Stephen's to meet with him in an informal discussion of the matter. He found the Council of St. Stephen's open-minded on the subject and after a few hours of friendly discussion the meeting adjourned to give the subject more serious consideration and thought.

Later a second meeting was held and Pastor Bowersox submitted the following basis upon which a merger might be brought about.

"Believing that the interests of the Kingdom of God as well as the welfare of the members of St. Paul's English Lutheran Church and St. Stephen's Evangelical Lutheran Church of Cumberland, Maryland, will be better preserved by the merging of the congregations, we hereby adopt the following basis of merger for the above named congregations. We agree to submit the same to the Vestry of St. Paul's English Lutheran Church and to the Church Council of St. Stephen's Evangelical Lutheran Church for ratification. We further agree, in the event of the ratification of the same by the said Vestry and said Church Council, to submit the same to the respective congregations [St. Paul's and St. Stephen's] for their ratification.

1. The Name of the merged congregation shall be St. Paul's English Lutheran Congregation of Cumberland, Maryland and it shall be a constituent part of the Evangelical Synod of Maryland.

2. The assets and the liabilities of the said congregations at the date of the merger shall become the assets and liabilities of the merged congregations. All property shall be held under the name and title set forth in the above paragraph and all deeds and mortgages shall be so executed.

3. The members of St. Stephen's shall not be formally received by letter but their names shall be transcribed on the roll of the merged congregation.

4. The Vestry of the said merged congregation shall consist of ten members (four Elders and six Deacons), eight from St. Paul's and two from St. Stephen's and shall be elected for a term of two years.

5. Upon ratification of this agreement by the congregations, the proper officials shall make application to their respective Synods and upon the ratification of the Synods, deeds and titles shall be drawn as agreed above.

H. T. Bowersox, for the Congregation of St. Paul's.

H. B. Scharf, for the Congregation of St. Stephen's."\*

The Vestry of St. Paul's ratified the agreement November 7, 1927 and the Council of St. Stephen's took similar action, November 13, 1927. The matter was submitted to the congregations, on the

\* Minutes, November 1927.



same evening, December 5, 1927. The congregations acted favorably on the merger and instructed the proper officials to petition the Synods to ratify their action. Thus after a lapse of a little more than twenty-five years the congregations were re-united. All that was necessary to make the merger official was the assurance of the two Synods that at the regular meeting of the two Synods the petition would be granted. That assurance came, in due time, from the Rev. William I. Good, President of the Alleghany Evangelical Lutheran Synod of Pennsylvania of which St. Stephen's was a member and from the Rev. John E. Byers D.D., President of the Evangelical Lutheran Synod of Maryland, of which St. Paul's was a member.

In a letter commending the members of St. Stephen's to the congregation of St. Paul's Rev. L. P. Young D.D., Missionary Superintendent of the Alleghany Synod said: "St. Stephen's brings to you splendid and substantial assets and many fine folks." He spoke truth. The Church Building used by St. Stephen's filled a long felt need in the life of St. Paul's by providing a Parish House. And the families that have come to St. Paul's by way of the merger have been loyal, faithful and have carried their full share in the life of St. Paul's. They have served on the Vestry, taught in the Sunday School, held office in the various societies. Today it can be said without fear of contradiction that so complete is the unity that no one realizes that they were ever members of any other congregation than St. Paul's.

In 1902 the division was regarded as a calamity of the first magnitude. It was an unfortunate circumstance. Yet after a quarter of a century all traces of the schism are gone. "God moves in a mysterious way his wonders to perform." Today the old Lutheran Congregation at Baltimore and Centre Streets has obtained, but a short block away from its original purchase, a valuable piece of property; a property that at some future time may render a much larger service to the congregation than it has in the past. At least the New Era has acquired land and by so doing has broken with the policy which began in 1844, by which policy, parcel after parcel of the original acre was sold until nothing remained but the present site.

March 18, 1936 the City of Cumberland experienced the worst flood in its history. The flood waters rose to an unprecedented stage. In the flood of March 29, 1924, the water had done no damage to



the church property aside from flooding the furnace room in the basement. The pastor, however, was alarmed and made inquiry as to the advisability of removing the furnishings on the street floor of the church to the second story. He was assured that there was no danger as "the water never came into the Church." But there is always a "first time" and on March 17, 1936, St. Patrick's Day, was that first time. The flood mounted until at its height the water reached a depth of more than four feet in the Sunday School room. The next morning when the water had receded a checkup of damage revealed the loss of three pianos, the Sunday School hymnals and the Sunday School literature. Much damage was done to the chairs and furnishings all of which had to be reconditioned and refinished. The entire damage amounted to approximately \$1800. The cost was paid by a cash free-will offering and contributions from the Ladies' Aid Society and the Sunday School.

In 1938 the most radical improvement was made in the auditorium since the erection of the church edifice in 1895. The wainscoting in the ceiling had the effect of making the room dark and gloomy. In nearly fifty years it had become black with the dust and dirt that the use of soft coal produces. It was determined to cover the ceiling with the proper material so as to secure a smooth surface. The moulding which had divided the ceiling into countless little squares was removed and replaced so as to give a panel effect. The Chancel was completely renovated so as to obtain arch and dome effects. The wainscoting, which had formed a base around the walls, was overlaid with oak and paneled so as to conform with the architectural design of the Altar and Pulpit. A new brussels carpet was laid in the entire auditorium and the Chancel. The walls were decorated with light colors in a very chaste and beautiful design. The whole improvement made the auditorium a brighter and a much more cheerful place in which to worship God. The cost of the improvement was \$4650, all provided for at the time of re-opening with the exception of \$1000 which has since been paid.

At the Service of Rededication September 25, 1938 the following memorials and gifts were presented and consecrated:

The Lectern, by Mr. Carl C. Hetzel in memory of his parents Mr. and Mrs. Christian F. Hetzel.

The Candlesticks, in memory of Mr. Clarence W. Brotemarkle by his wife and children.

The Missel, in memory of Mr. Saul Praeger by his wife.

The Book Marks, in memory of Mr. and Mrs. Harvey Wilson by their children.

The Stoles, by the Ladies Aid Society in honor of the present pastor, H. T. Bowersox, D.D.

The Hymn Books, reconditioned by the Main Department of the Sunday School.

The sermons on that happy day were preached by the pastor who was assisted in the service by the Rev. Paul H. Gleichman, a son of the congregation.

Nearly four years ago tentative plans were made for the celebration of the One Hundred Fiftieth Anniversary of the organization of the congregation. An Anniversary Fund was established, the proceeds of which were to be used to purchase New Pews, a New Lighting System and to continue the work of paneling the vestibules so as to conform to the design in the auditorium. The conflagration, which has engulfed the world for a second time in the last quarter of a century, has made impossible the fulfilment of these plans. However, much of the money needed to defray the cost of the above-named improvements has been given. When the war is ended, the victory won and our boys and girls return, these furnishings will be purchased and consecrated to the worship of the Triune God.

And so we come to the end of the story of the first century and one-half of the life of St. Paul's, the mother church of Protestantism in the Cumberland Area. On the whole it is a record of which we can be proud. Not all was accomplished that could have been or should have been. However, a sympathetic reading of these pages will reveal that much sacrifice was made, much labor was expended and many anxious hours were spent by our ancestors in order to preserve for us the heritage we now enjoy.

What of the future? That is a secret locked up with God. What the next hundred and fifty years will cast up at our feet in opportunity or obligation, no one can tell. One can only hope that when opportunity knocks we will be quick to seize it and when obligation demands we will accept it. With gratitude to Almighty God for His blessing during all these years and with the prayer that He will continue to look with favor upon us and continue to bless us, we turn our faces toward the future confidently and unafraid.



THE CHANCEL—1944





“Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ: to Whom be glory forever and ever. Amen.”

Hebrews 13: 20-21.

## PASTORS DURING THE ONE HUNDRED AND FIFTY YEARS

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### REV. FRIEDRICH WILHELM LANGE

1794 - 1805

No accurate information is available of the birth and early life of the founder of St. Paul's. More than likely he was born in Germany and educated there before coming to America. He seems to have been well educated. The Church Books that he kept in the congregations he served reveal an accurate knowledge of both the German and Latin Languages. He used both with equal ease in recording his ministerial acts. He was a master penman. With only a quill pen and poor paper the entries in the Church Book were truly "works of art."

The first authentic information that we have concerning him bears the date 1795. On June 2nd of that year, he applied to the Ministerium of Pennsylvania at its meeting in Philadelphia for licensure. He gave as his qualifications that he was "a candidate of theology" and that for a number of years he "had been serving congregations in Bedford and Somerset Counties." In some of these localities he seems to have ministered as early as 1790 or 1791. He was examined by Rev. Henry Muhlenberg of Lancaster and Rev. Daniel Kurtz of Baltimore. He was licensed for one year and directed to serve "Berlin, Pinetritsch, Barons, Muellers, Quiertown, Castleman River, Cumberland, Upper and Lower Milkcriek." Some of these assignments are hard to identify, but Church Records are available to show that he labored at Berlin, Pine Hill, Samuel's, Salisbury, Cumberland, Sanner's and Somerset. All of these appointments, except Cumberland, are in Pennsylvania.

He moved to Berlin and the next year reported to the Ministerium 187 baptisms, 235 confirmations, 692 communicants and 24 deaths. In this, the earliest official report of Lutheranism west of the Alleghenies, Christ's Church (St. Paul's) contributed only to the number of baptisms, 29. He kept no records of Catechumens, communicants or deaths. In 1806 he was present at the meeting of the Pennsylvania Ministerium in Hagerstown, Maryland.

There is no record of the ordination of Rev. Mr. Lange. He was licensed from year to year until 1810, when, his license was with-held. During his residence at Berlin he had served Good Hope Congregation in Fayette County and Mt. Zion in Westmoreland County. From 1810 he served these two congregations under the supervision of Rev. John Michael Steck. He died in 1814 and was buried at Somerset.

## REV. JOHN GEORGE BOTTLER (BUTLER)

1805 - 1816

John George Bottler (Butler) was born in Philadelphia, Pennsylvania, April 22, 1754. He was the son of Thomas and Dorothea Butler. The record of his baptism is in the Church Book of Trinity Lutheran Church, Lancaster, Pennsylvania:

"John George Butler, son of Thomas and Dorothea Butler, born April 22, 1754, baptized May 19, 1754."\*

At the age of two years he was left an orphan. He was taken in charge by kind friends and the pastor of the church of which his mother had been a devoted member. Under that favorable influence he grew up in the fear of God and at the proper age was received into the church by the solemn rite of Confirmation.

When he reached a suitable age he was apprenticed to a potter and he continued to work at that trade until his services were called for in the Revolutionary War. Deeply interested in the great principles involved in that struggle, he cheerfully took the field in their defense. He served as a private in the Seventh Pennsylvania Regiment in the company commanded by Captain Samuel Hays. He carried into the army his religious convictions and never shrank from avowing his faith in God. On one occasion he gave great offense to his commanding officer for administering to him a rebuke for his profaneness. He tells us that he "made his beginning in preaching while he was in the army." His allegiance to God seemed uppermost in his mind and he took advantage of any opportunity to impress it on those with whom he associated.

When the Revolutionary War ended, he returned to Philadelphia and under the direction of his pastor, Dr. J. C. Helmuth began to prepare himself for the ministry. He was licensed by the Pennsylvania Ministerium in 1779 and was sent by that body to Carlisle to take care of the Lutheran church there and others in the vicinity. While in Carlisle he served the church at Shippensburg. Later he visited churches in the western part of Pennsylvania, in the region now known as Huntingdon, Blair and Somerset Counties.

\* Church Book, Trinity Lutheran Church, Lancaster, Pa.

He was commissioned by the Pennsylvania Ministerium, "a traveling missionary" and was directed to travel through the western part of Virginia and Tennessee, "to stop for a time whenever there was a prospect of being especially useful, to catechise and confirm the young, to distribute copies of the Bible and the Hymn Book and to organize congregations wherever it was advisable."\*

In 1805 he was directed by the Synod to move to Cumberland, Maryland. His charge consisted of eight churches, one sixty miles and another forty-seven miles from his place of residence. His salary was one hundred and fifty dollars a year. He kept a regular journal of his activities, which, unfortunately, was destroyed in the great conflagration that swept Cumberland in 1833. The only writings from his pen are a sermon, "Duty of True Heart Prayer" and "An Address to My Catechumens."

Rev. Mr. Butler was married in early life, to Catherine Miller of Philadelphia. To this union were born six children, four sons, Sylvester, George Whitefield, Paul and Jonathan; two daughters, Catherine and Christina. He died December 12, 1816 and was buried in the Church Cemetery in the rear of Centre and Baltimore Streets. When the cemetery was sold, the body was removed and interred in the Butler Family Lot, Rose Hill Cemetery.

\* Documentary History of the Ministerium of Pennsylvania.



## REV. JOHN CHRISTIAN FREDERICK HEYER

1818 - 1824

John Christian Frederick Heyer, "Father" Heyer, was born July 10, 1793 at Helmstadt, Duchy of Brunswick, Germany. He was the second son of John Henry Gottlieb Heyer and his wife, Sophia Johanna Heyer, both of whom were godly, pious and devoted members of the Lutheran Church.

He entered school at the age of three and acquitted himself so well that at the age of thirteen, when the French Army occupied his home town, he acted as interpreter for his father who was the "burgomeister" of Helmstadt. Anxious to have him avoid "service in the army" his parents sent him to an uncle who lived in Philadelphia. Before sailing for America on the "Pittsburg", he was confirmed in the town church of St. Stephen's.

Although his uncle was quite indifferent to religion, young Heyer regularly attended the services at Zion German Lutheran Church of which Dr. J. H. Helmuth was the pastor. He tells us that he was especially touched by one of Dr. Helmuth's sermons. He became a Sunday School teacher, a member of the choir and of the various social and religious societies of the church. He attracted the attention of Rev. J. C. Baker D.D. the junior pastor of Zion Congregation and under his influence determined to enter the ministry of the Lutheran Church. His preparation for the ministry was under the guidance of his pastor, Dr. Helmuth, and Rev. F. D. Shaeffer, D.D.

In 1815 he returned to his native land to visit his parents and to pursue his theological studies at Halle University. Due to the escape of Napoleon from Elba and the war which followed, the University at Halle was closed; so he proceeded to Goettingen where he studied for one year. He returned to America and at the meeting of the Pennsylvania Ministerium, held at York in 1817, was licensed to preach, and in 1819 was ordained by the same body at Lancaster, Pennsylvania. He was appointed a traveling missionary and labored in Erie and Crawford Counties in northwestern Pennsylvania.

In 1818, in response to a petition from a number of the members of Christ's Lutheran Church, Cumberland, Maryland, the Penn-

sylvania Ministerium directed him to go to Cumberland. Here he labored for six years, though a portion of this time was spent doing home missionary work in the states of Kentucky, Indiana and Tennessee. He resigned in 1824 to accept a call to Somerset, Pa.

In 1830, he became the agent of the Sunday School Union of the Evangelical Lutheran Church, a movement organized by the General Synod at Hagerstown, Maryland, and urged by the Synod of West Pennsylvania. He was deeply interested in this pioneer work and through his efforts Sunday Schools were organized in many of the churches in Pennsylvania and Maryland. This was followed by a period of home missionary work in Ohio, Indiana and Illinois. In 1836 he began work in Pittsburg where he organized three churches, each of which later had different Synodical affiliation.

When in 1841, the subject of work among the heathen arose at the meeting of the General Synod in Baltimore, Maryland, Heyer offered himself to the church, as a missionary to India. Later he refused to go when there was a proposal to unite with The American Board of Foreign Missions (Congregational). "The work must be all Lutheran," he declared. Later that year he set sail for India on the "*Brenda*," under the direction of the German Missionary Society (Pennsylvania Ministerium), though part of his financial support came from the General Synod.

His first term in India was for three years and nine months. Tired, discouraged and homesick he returned to America. In 1847 he went back, this time under the direction of the General Synod Society which had taken over the interests of the German Missionary Society. This term was for eight years and nine months.

In 1858 he began home missionary work in Minnesota and Iowa. While laboring there, it came to his ears that the Guntur Mission was about to be transferred to the Church Missionary Society (Episcopalian). To prevent that transfer he met with the General Synod in its convention at Reading, Pa., in 1869. When the question was raised, "Who will go?" Heyer again volunteered and though seventy-seven years of age crossed to India for the third time and thus saved the mission for the Lutheran Church. Upon his return from his third tour of duty in India, "Father" Heyer was chosen "House Father" or Chaplain of Mt. Airy Theological Seminary, Philadelphia.

In 1819, Heyer married the widow of Captain Gash, whose maiden name was Mary Webb. To this union were born six children one of whom died in infancy, while he was pastor at Cumberland. He died November 7, 1873, in his eighty-first year. His body was brought to Frieden's near Somerset and placed to rest beside that of his wife. On his monument is the inscription: "Justified by faith, saved by grace, *resurgam*." (I shall rise again.)

## REV. NATHAN B. LITTLE

1826 - 1829

Of the birth, parentage, education and early ministry of Pastor Little, no record is available. He became pastor of Christ's (St. Paul's) Lutheran Church Cumberland, Maryland in 1826 and served the congregation for three years. He kept no records except that of one communion in which fourteen communed.

During his residence in Cumberland he conducted a Seminary (private school) on Bedford Street. Tuition charges were as follows: "Children in the lowest class, two dollars per quarter; Intermediate grade, two dollars and fifty cents; Highest grade, three dollars." In addition to the usual studies, the Principal promised lectures on "religion, morality and philosophy."

In 1831 he assisted Rev. Henry Haverstick at a communion service in Christ's (St. Paul's) church. Whether he resided in Cumberland at that time or had returned on a visit cannot be ascertained. Later he removed to Circleville, Ohio. No further account of his life and ministry is obtainable.



## REV. HENRY HAVERSTICK

1829 - 1832

Henry Haverstick was born November 29, 1807. The exact place of his birth is not known. His young manhood was spent around Philadelphia as it was from that city that he entered Dickinson College, Carlisle, Pennsylvania, from which institution he graduated in 1826. He was a member of the first class to enter the Theological Seminary at Gettysburg (1826) and graduated two years later. The West Pennsylvania Synod licensed him in 1828 and ordained him in 1831. Upon his graduation from the Seminary he was called to the pastorate of Christ's (St. Paul's) Lutheran Church, Cumberland, Maryland, where he served until 1832. He then sailed for Germany and from 1832 to 1835 was a student at the University of Halle. He returned to America and located at Louisville, Kentucky for one year and then became pastor of the Somerset Charge where he labored from 1836 to 1839. He then entered the teaching profession. He married Susan Polk in 1838. He died in Philadelphia January 20, 1884.

## REV. JOHN KEHLER

1833 - 1840

John Kehler was born in Frederick, Maryland. The exact date of his birth cannot be ascertained. Little is known of his early education. At that time it was customary for those who were preparing themselves for the Ministry to study under the direction of their pastors. If that custom was followed in the subject under consideration, John Kehler received his preliminary education under the guidance and supervision of the Rev. D. F. Shaeffer D.D., pastor of the Frederick Congregation. He was licensed by the Synod of Pennsylvania in 1819.

Rev. Mr. Kehler's first charge was in Middletown where he labored for two years. He was present at the organization of the Synod of Maryland and Virginia October 11, 1820 in Winchester, Virginia. In 1821 he removed to Madison County, Virginia, where he took part in the forming of the Virginia Synod. At its second meeting, because of that Synod's resolution to withdraw from the General Synod, he reunited with the Maryland Synod.

In 1833 he became pastor of Christ's (St. Paul's) Lutheran Church, Cumberland, Maryland, where he served until 1840. His ministry in this field was very fruitful. At the close of his pastorate in Cumberland, he united with the Episcopal Church and was reordained. Later he was engaged as a missionary in the counties of Western Maryland. No record is available of his death.

## REV. JESSE WINECOFF

1841 - 1844

Of the birth, early years and education of Rev. Mr. Winecoff there is no printed record. His first labors in the Lutheran Church were at Christ's (St. Paul's) Lutheran Church, Cumberland. He served that congregation from 1841 to 1844. He was pastor of the Berlin Charge from 1844 to 1846. From Berlin he went to Williamsburg where he remained two years. From 1848 to 1864 no record of his labors is obtainable.

In 1864 he began his second pastorate at Berlin and continued there until 1872 when he resigned to become pastor of the Lavansville Charge. He died there July 6, 1873.

Rev. Mr. Winecoff was greatly beloved by his members and held in highest esteem by the people of the community. When he died at Lavansville, through the solicitation of the members of the Berlin Congregation, he was buried in the Odd Fellows Cemetery at Berlin. The monument which marks his grave, costing approximately \$500, was erected by the members of the Berlin pastorate and other friends. The inscription upon it tells the story of the love of the people for this true servant of God: "This monument is erected by friends of the deceased and members of the Berlin Charge of the Evangelical Lutheran Church, as a token of esteem."

REV. SAMUEL DE VIN FINCKEL D.D.

1844 - 1846

Samuel De Vin Finckel was born February 22, 1811 at Jones-town, Lebanon County, Pennsylvania. He prepared for college under the guidance of his pastor, Rev. John Stein. In 1827 he came to Gettysburg where he continued his studies under the direction of Dr. S. S. Schmucker and Dr. E. L. Hazelius. In 1831 he became tutor in the Dauphin Academy, Harrisburg, Pennsylvania. In addition to his teaching he supplied the Lutheran Churches at Middletown and Greensburg, Pennsylvania.

He was licensed by the Pennsylvania Ministerium at its meeting at Pottsville, Pennsylvania, 1833, and was ordained by the same body in 1834. In the course of his ministry he served the following churches: Middletown, Pennsylvania 1832-33; 1837-1840; Taneytown, Maryland 1833 to 1837; Germantown, Pennsylvania 1840 to 1844; Cumberland, Maryland 1844 to 1846; Germantown Church, Washington, D. C., 1846 to 1849; St. Paul's, Washington, D. C., 1869 to 1871.

In addition to his labors among the German and English Lutherans in Washington, D. C., he was employed as a clerk in the Quartermaster General's office from 1848 to 1873. Irving College conferred the degree of Doctor of Divinity upon him in 1859. He married Harriet Keller of Harrisburg, Pennsylvania. He died in Washington, D. C., February 13, 1873.



## REV. JOSEPH AUGUSTUS SEISS, D.D. L.H.D. L.L.D.

1847 - 1852

Joseph Augustus Seiss was born March 18, 1823, near Graceham, Frederick County, Maryland. His parents, John and Eliza (Schuler) Seiss were members of the Moravian Church. His forebears came from the Alsatian Mountains, near Straasburg, Germany. His great grandfather settled at Reading, Pennsylvania. His grandfather resided at Graceham, Maryland. His father was a farmer.

At the age of eight, he was sent to the Moravian parochial school and there acquired the rudiments of a secular and religious education. He was an excellent student and his rapid progress seemed to fore-tell the high position he later reached. His close application to study so impaired his health that it became necessary to take him out of school. For a while he worked on his father's farm. His health restored, his thirst for knowledge reasserted itself and he expressed a desire to continue his education. His father called him "the dreamer Joseph" and discouraged him. His excellent, pious mother understood, sympathized and encouraged him.

He was confirmed at the age of sixteen, a member of the Moravian Church. Later he determined to become a minister. Here again he was discouraged, both by his father and the Bishop of the Moravian Church. His pastor, however, was friendly and assisted him by instructing him in Latin and History. As no encouragement was given him in his own church he went to Rev. Ekra Keller, who was Pastor of the Lutheran Church at Emmittsburg, Maryland. By his aid and at his suggestion he entered Pennsylvania (Gettysburg) College at Gettysburg, Pennsylvania in 1839. He applied himself with great assiduity. While acting as the Principal of an Academy at Westminster, Maryland, he studied theology privately, under the direction of the Professors of Gettysburg Theological Seminary. He was licensed by the Synod of Virginia in 1842 at the age of nineteen and, two years later, he was ordained by the same body at Winchester, Virginia. His first pastorate was the Martinsburg-Shepherdstown charge from 1842 to 1847. While

there he published his first book, "Lectures on the Epistle to the Hebrews." He was called to "Christ's Church" Cumberland, Maryland, where he labored from 1847 to 1852. It was during his pastorate that the German and English Congregations separated.

His next field was Second Lutheran Church, Baltimore, Maryland, from 1852 to 1858. Then he was called to the largest and most influential Lutheran Church in America, St. John's, Philadelphia where he labored for sixteen years, 1858 to 1874. As the growth of the Lutheran constituency in Philadelphia continued, the need of a Lutheran Church in the (then) western part of that city became apparent. Under the direction of Dr. Seiss and some of his members the Church of the Holy Communion was organized and he became its pastor. He served the congregation for thirty years.

Dr. Seiss was active in all the larger affairs of the Lutheran Church. He served as president of both the Synod of Maryland and the East Pennsylvania Synod during his membership in those bodies. He was secretary of the Board of Missions of the General Synod and a Director of the Theological Seminary at Gettysburg. In the controversy at Fort Wayne, Indiana, he cast his lot with those who went out from the General Synod and was one of the leaders in the organization of the General Council and served as its President in 1888. He was President of the association which established "The Lutheran" and was editor of this journal for twelve years. He was a Director of the Lutheran Publication Society. He was an active member of the Ministerium of Pennsylvania's Hymn Book Committee, of the Church Book Committee of the General Council and made extensive studies in liturgics and hymnody. He was President of the General Council Board of English Home Missions and of its Church Extension Society. He was elected President of the Board of Directors of the Philadelphia Seminary the year after it was founded and held that office for almost forty years, being most active in promoting the interests of that Institution. For many years he was the First Vice-President of the Pennsylvania Institute for the deaf and dumb at Philadelphia, a member of the Historical Society of Pennsylvania, Director of the Philadelphia Free Dispensary and actively associated with other organizations.

Dr. Seiss was not only a distinguished preacher and an able administrator; he was also a productive and influential writer. He was the most prolific writer in the Lutheran Church. From his busy pen came thirty large volumes, the best known of which are "Lectures on the Gospels" (2 vols), "Lectures on the Epistles" (2 vols), "Lectures on the Apocalypse" (3 vols). He was honored with degrees from three colleges: D.D. from Gettysburg College 1860; L.L.D. from Roanoke College 1884; L.H.D. from Muhlenberg College 1892.

In 1843, Dr. Seiss married Miss Elizabeth Barnitz. To this union were born the following children: C. Few, Helen E., Mary, Linnie J. and Ralph. He died in Philadelphia June 20, 1904 in his eighty-second year.

## REV. JOHN FRANCIS CAMPBELL D.D.

1852 - 1857

John Francis Campbell was born at Catoctin Furnace, Frederick County, Maryland, February 17, 1811. His first choice of a life's work was "the law". He studied in the office of F. C. Campbell and was admitted to the bar in 1832. From 1833 to 1840 he was a practicing attorney in Sandusky, Ohio, during which time he served two terms as State's Attorney in Erie County, Ohio. In obedience to the call of God to give his talents to the Kingdom of God, he entered the Theological Seminary at Gettysburg, Pennsylvania in 1842 and graduated in 1843. He was licensed by the Virginia Synod 1844, and ordained by that body one year later. He served the following pastorates: Augusta County, Virginia and vicinity from 1844 to 1852; Cumberland, Maryland 1852 to 1857; Waynesboro, Pennsylvania, 1856 to 1866; Shepherdstown, West Virginia, 1866 to 1868. Roanoke College conferred upon him the degree, Doctor of Divinity. He married Martha C. Gatewood June 3, 1846. He died January 3, 1892.



## REV. A. J. WEDDELL

1857 - 1868

A. J. Weddell was born near Frederick, Maryland. He was baptized by Rev. David F. Schaeffer, D.D. and confirmed by Rev. S. W. Harkey, D.D., both of whom were pastors of the Lutheran Church in Frederick. His early education was received privately, no doubt under the guidance of the above mentioned pastors. He entered Pennsylvania College (now Gettysburg College) and graduated from that institution in June 1842. In 1843 he was licensed by the Maryland Synod. His first pastorate was Canton Chapel, Baltimore, Maryland. Discouraged by what he regarded as a limited opportunity in this field and impelled by the great need of Missionary Pastors in the west, he began work among the English Lutherans in Tarlton, Indiana. Later he labored in Lancaster, Pennsylvania; Somerset, Pennsylvania, and Zanesville, Ohio. He served as pastor of College Church, Springfield, Ohio. In 1857 he became pastor of Christ's (St. Paul's) Cumberland, Maryland. Evidently his pastorate here was a most happy one for he wrote in the Church Book, "Resigned February 23, 1868 after a peaceful and harmonious ministry. May God bless this dear people is my constant prayer." From Cumberland he went to Norristown, New Jersey, where he labored until 1887, when, due to ill health he resigned and was made Pastor Emeritus. He was buried in Norristown.

## REV. HENRY CLAY HOLLOWAY D.D.

1868 - 1879

Henry Clay Holloway was born in Aaronsburg, Centre County, Pennsylvania, September 17, 1838. He was baptized and confirmed by Rev. M. J. Alleman. He was educated at Pennsylvania (Gettysburg) College, 1857-1861, and Gettysburg Theological Seminary, 1861-1863. During his seminary days the battle of Gettysburg took place. From the cupola of the Seminary Building he watched the progress of the First Day's Battle and then worked on the field and in the emergency hospitals among the wounded.

He was licensed by the Pennsylvania Ministerium in Reading June 3, 1863. His first pastorate was the Westminster Charge, Carroll County, Maryland. It was then composed of four churches, all in the country. During his labors in this field he saw an opportunity to organize a church in the town. Though opposed and branded by many as "foolish," he persevered and succeeded. May 10, 1868 he came to Cumberland, Maryland. During his labors in this field his health became impaired and he was granted a three months' leave of absence. At the conclusion of his leave, he was much stronger and resumed his work. He suffered a relapse and on the advice of his physician resigned in 1879. Later in the year, his health having improved, he accepted the pastorate at Newville, Pennsylvania, where he served from 1879 to 1884. He continued to labor in the church serving the following Churches: Middletown, Pennsylvania 1884-1889; Grace, Pittsburg, 1889-1891; Mifflintown, Pennsylvania 1891-1896; Bellefonte, Pennsylvania, 1897-1905. He retired from the active ministry in 1905 and resided in Harrisburg, Pennsylvania from which place he supplied Dauphin, Pennsylvania for six years.

Wittenberg College conferred upon him the degree, Doctor of Divinity, in 1887. Rev. Mr. Holloway was married to Salome F. Vandersloot October 6, 1863. To this union were born five children, Martin L., Harry D., Emily G., Daisy D., Paul F. She died September 1888. In 1890 he married Clara J. McClure. He died May 5, 1924.

## REV. JOHN Q. McATEE

1879 - 1883

John Q. McAtee was born at Waynesboro, Pennsylvania, November 25, 1838. He was the son of Thomas and Mary M. McAtee. In the following spring his family moved to Clear Spring, Maryland. His preliminary education was received under a tutor. He entered Pennsylvania (Gettysburg) College as a member of the junior class and graduated in 1858. He graduated from the Seminary in Gettysburg 1861. He was ordained by the West Pennsylvania Synod at its meeting in Mechanicsburg in 1861. His first pastorate was Lunenburg, Nova Scotia. He returned to the United States where he served the following pastorates: Bedford, Pennsylvania, 1870-1877; Red Hook, New York, 1877-1879; Cumberland, Maryland, 1879-1882; Barren Hill, 1883-1888; Philadelphia, 1888-1904 where he was assistant to Dr. Seiss at the church of the Holy Communion. He left the ministry in 1907 and engaged in business.

Rev. Mr. McAtee was married twice. His first marriage was to Louisa Craig, May 25, 1865. She died March 7, 1868. In 1869 he married Emma Hartley. To this union were born three children: Jessie G., John H., May M. He died February 9, 1920.

## REV. JOHN WILLIAM FINKBINER D.D.

1884 - 1894

John William Finkbinder was born at Vincent, Chester County, Pennsylvania, July 4, 1843. He was the son of Jacob and Margaret (Rambo) Finkbinder. He graduated from Gettysburg College in 1869 and from the Theological Seminary at Gettysburg in 1872. He was licensed by the East Pennsylvania Synod in 1871 and ordained by the same body one year later. In 1899, Susquehanna University conferred upon him the degree, Doctor of Divinity.

Rev. Mr. Finkbinder's first pastorate was Middletown, Pennsylvania, where he labored for ten years. His second pastorate was St. Paul's Cumberland, where he labored from 1883 to 1894. During his labors at Cumberland the health of Mrs. Finkbinder became so impaired that he was advised by his physician to take her to a different climate.

Accordingly he went west to Colorado Springs, Colorado and while there organized and served the English Lutheran Church. He was appointed Missionary Superintendent of the district embracing Wyoming, Colorado, New Mexico and Western Texas. He served in this capacity until his retirement in 1920, when he went to Cheyenne, Wyoming to spend his declining years near his children.

Dr. Finkbinder served in the Civil War as corporal of the Color Guard in the One Hundred Ninety Sixth Pennsylvania Volunteers. He was present at the dedication of the Gettysburg National Cemetery when Lincoln delivered his famous address and attended the reception at the home of Judge Wills and shook hands with Lincoln on that occasion.

He married Martha Eveline Hamilton May 29, 1873. To this union were born three sons: R. R., B. H., and N. M. He died at the home of his eldest son at Medicine Bow, Wyoming July 11, 1923, and was buried in Lakeview Cemetery.



## REV. THEODORE JETHRO YOST

1894 - 1902

Theodore Jethro Yost was born at Enochville, North Carolina, September 12, 1847. He was the son of Aaron and Mary M. (Shul-lenbarrier) Yost. He attended North Carolina College and Pennsylvania College (now Gettysburg) at Gettysburg, Pennsylvania. He graduated from the latter institution in 1872 and from the Lutheran Theological Seminary at Gettysburg in 1876. He was licensed by the Synod of New York and New Jersey in 1875 and was ordained by the East Pennsylvania Synod one year later.

He served the following pastorates: Mahwah, New Jersey 1876-1884; Manorton, New York, 1884-1886; Altamont, New York, 1886-1893; Montoursville, Pennsylvania, 1893-1894; St. Paul's, Cumberland, Maryland 1894-1902. When a division occurred in St. Paul's he went with the seceders and organized St. Stephen's Lutheran Church, where he served as supply pastor for a few months.

He retired from the active ministry in 1903 and engaged in various business activities.

He married Mary Alice Williams daughter of Rev. L. T. Williams a Lutheran Pastor, June 21, 1876. To this union were born: Levi W., pastor of the New Era-Durant Pastorate, Muscatine, Iowa; Charles T., Southern California; Horace A., Columbus, Ohio; Fred I., New York City. Pastor Yost died in New York City, March 28, 1929.

## REV. JOHN WILLIAM McCAULEY D.D.

1902 - 1910

John William McCauley was born October 8, 1878 in Salem, Virginia. He is the son of William and Margaret Jane (Shirey) McCauley, a noble Christian couple who have given three sons to the Ministry of the Lutheran Church.

He was educated at Roanoke College, Virginia, from which institution he graduated in 1899 with the degree, A.B. In the autumn of that same year he entered the Lutheran Theological Seminary at Gettysburg, Pennsylvania from which institution he graduated in 1902 with the degree of Bachelor of Divinity. From 1913 to 1915 during his pastorate in Baltimore he was a student at Johns Hopkins University. His Alma Mater conferred the degree of Doctor of Divinity upon him in 1937.

He was licensed by the Allegany Synod of Pennsylvania in 1901 and ordained by the same body one year later. His first pastorate was St. Paul's Cumberland where he labored most efficiently for eight years, when he was called to the Church of the Incarnation, Baltimore, Maryland, which congregation he served until 1915. From 1915 to 1918 he was Superintendent of Missions of the Southwest Virginia Synod and pastor of the Roanoke County Pastorate. In this period he organized and became the first pastor of Virginia Heights Church, Roanoke, Virginia.

For the next four years he was General Secretary of Elizabeth College. In 1922 he became the pastor of the Lutherville, Maryland Congregation and in 1927 organized and became the first pastor of the Church of the Redeemer, Baltimore, Maryland, which congregation he served until he retired from the active ministry, 1940.

Dr. McCauley was a member of the Faculty of the Lutheran Deaconess Motherhouse, Baltimore, Maryland from 1912 to 1915, when he taught New Testament History and again, from 1929 to 1939 when he taught Old Testament History and Evidences of Christianity. He was the Editor, for a number of years, of "Young

Lutherans of Western Maryland" and of "Adult Notes of the Augsburg Teacher", author of the devotional section of "The Lutheran". He is the author of "Why go to Church?" and other brochures.

Dr. McCauley married Miss Pearl Piper of Lilly, Pennsylvania April 4, 1906. Three children have been born to this union: William Piper, who died by drowning at age of nineteen; Margaret Belle, now Mrs. Overton W. Clayton Jr.; and Mary Elizabeth, now Mrs. George W. Bush.

Since retirement Dr. and Mrs. McCauley have resided at the old homestead in Salem, Virginia, where he is engaged in writing and part-time service as supply pastor.

## REV. MARTIN LUTHER ENDERS D.D.

1910 - 1925

Martin Luther Enders was born in Richmond, Indiana, in the year 1878, the son of Reverend Dr. George W. Enders and his wife, Phoebe (nee Miller) Enders. In 1882, with his parents, he moved to York, Pennsylvania, where his father became pastor of Christ Lutheran Church. He was educated in the public schools of York, the York Collegiate Institute and the York County Academy. In 1895 he entered Gettysburg College, Gettysburg, Pennsylvania, and was graduated in 1899, with a degree of Bachelor of Arts. The fall of the same year, he entered the Lutheran Theological Seminary at Gettysburg and graduated in 1902, with the degree of Master of Arts and Bachelor of Divinity. His first pastorate was in Catonsville, Maryland, where he served for nine years. During this pastorate, a new church was erected and paid for. In the year 1910, he was called to the pastorate of St. Paul's Lutheran Church, Cumberland, Maryland. During his service in this old historic church, the robe was introduced, the church was renovated and the Lutheran architecture for the chancel, with the altar, was installed. Likewise, a parsonage was bought and paid for. In 1924, he received from his Alma Mater, Gettysburg College, the degree of Doctor of Divinity.

Having been called to the First English Lutheran Church of Baltimore, he entered that work January 1, 1925, which pastorate he is serving at this time. In the early years of this ministry the old First English Lutheran Church, located at Lanvale Street and Fremont Avenue, was sold and a beautiful new church, with parsonage, was erected at the corner of Charles and 39th Streets. This complete work has been fully paid for and the congregation has honored their pastor by establishing the Martin Luther Enders Endowment Fund, which is increased from time to time. Throughout his long ministry of over forty years in the Maryland Synod, from which body he received his ordination in 1902, he has had the satisfaction of knowing that he never failed in meeting the full benevolence as apportioned by the Maryland Synod. He has served on the Tressler Orphans Home Board, the Elizabeth College



Board, the Home for the Aged Board and the Committee on Jewish Missions. For several years he has been the Eminent Grand Prelate of the Grand Commandery of the State of Maryland.

In 1902 he was married to Grace Hubner, daughter of Senator John Hubner of Maryland. Four children have blessed this union: Mrs. Howard LeRoy of New York City; Mrs. Jerre Willis of Fredericksburg, Virginia; Martin Luther Enders Jr., of Rich Creek, Virginia; who at present is with the George F. Hazelwood Construction Company of Cumberland, Maryland; and Captain John George Enders, who is in the Engineers Training Center of our Armed Forces.

## REV. HIXON TRACEY BOWERSOX D.D.

1910 -

Hixon Tracey Bowersox was born in Uniontown, Carroll County, Maryland, May 18, 1889 the youngest son of Francis T. and Rachel S. (Flickinger) Bowersox. His father was a blacksmith. At the age of twelve he was confirmed by Rev. George W. Baughman, Pastor of St. Paul's Lutheran Church, Uniontown, Maryland, a small church that never had more than eighty members but from whose walls came three pastors of the Lutheran Church: Rev. George W. Englar D.D., pastor of Bethany Lutheran Church, Pittsburgh, Pennsylvania for more than thirty years; Rev. Harry F. Baughman D.D., Professor of Preaching in the Theological Seminary at Gettysburg, Pennsylvania; and the subject of this sketch.

Dr. Bowersox received his preliminary education at Sunnybank Academy, near Uniontown, Maryland, a private school conducted by two pious and devoted Lutheran Ladies, the Misses Alexina and Clay Mering. Under their careful and excellent direction his face was turned to the ministry. He entered New Windsor College, New Windsor, Maryland, and graduated in 1908 at the age of nineteen. In September of that same year he entered the Theological Seminary at Gettysburg and graduated in 1911.

His first Pastorate was the Rossville Charge, York County, Pennsylvania. That charge consisted of four churches with a combined membership of approximately three hundred members. While there he succeeded in restoring Lutheran practices and Lutheran forms of worship, practices that had fallen into discard and disuse under the wave of emotional evangelism that had swept over that area. He served the charge from 1911 to 1916.

He was called to St. James', York, Pennsylvania. There his ministry was signally blessed of God. He found the church in debt, discouraged and with little vision. Under his leadership the debt was paid in one year. The congregation increased and the need of larger quarters became apparent. In 1922 a spacious and beautiful combination Sunday School and Church was erected. During the ten years' pastorate the membership of St. James' increased from one hundred and twenty-five to over six hundred members.

July 1, 1925, he became pastor of St. Paul's English Lutheran Church of Cumberland, Maryland. The work here has been characterized by steady progress. Perhaps the outstanding piece of work he has accomplished here was the re-uniting of St. Paul's and St. Stephen's, the latter having seceded in 1902.

In 1911 he was united in marriage with Charlotte McClellan. To this marriage were born two children: William Donald and Jeanne McClellan. His Alma Mater conferred upon him the degree of Doctor of Divinity, May 1923.

## THE SONS OF THE CONGREGATION

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### REV. PETER RIZER

Peter Rizer was born in Cumberland, Maryland, May 7, 1812. He was the son of Martin and Ann Catherine (Boward) Rizer. He was the first son of the congregation to enter the ministry of the Lutheran Church. His father had been instrumental in saving the congregation in Cumberland for the Lutherans and it was only natural that he should direct the foot-steps of his son into the ministry of the church he loved so well and served so devotedly.

Peter Rizer was educated in the Academy in Cumberland and entered the Theological Seminary at Gettysburg, Pennsylvania in 1829. Due to the fact that his preliminary education was meager, he spent three years in the Seminary instead of two, the usual period in those early days. He was licensed by the Maryland Synod in 1833 and ordained by the same body one year later.

His first pastorate was the Boonesboro Charge which he served for two years. From 1833 to 1836 he was a missionary to the Cherokee Indians in South Carolina and Georgia. He became so proficient in the language of the Indians that he translated parts of the Bible and a number of the hymns of the Church into their dialect. Later he labored as a missionary among Lutherans in Indiana and Ohio.

He was pastor of the Somerset Church for nine years, from 1838 to 1847. When the German Congregation worshipping in Christ's (St. Paul's) church, Cumberland, Maryland, called its first pastor, Rev. Peter Rizer was chosen. It was during his pastorate that the German Congregation began the erection of the "Town Clock Church" on Bedford Street. He did not remain with the German Congregation until the church was completed but resigned to accept a call to Sunbury, Pennsylvania.

During the Civil War he was Chaplain of the 79th New York Highland Regiment, with whom he served with distinction until forced home by fever. At the close of the war he became the pastor of the Lutheran Church of Oswego, New York.



Rev. Peter Rizer married Margaret Peterson Rogers, a descendant of John Rogers the English martyr, October 25, 1836. He was the father of six children. His eldest son, Lawrence, died four years after entering the ministry of the Lutheran Church. After his retirement from the active ministry, he resided with his daughter in Montgomery County, Maryland. He died August 25, 1886.

## REV. GIDEON BUTLER

Gideon Butler's birth and parentage cannot be determined. It is also impossible to determine definitely, what relationship, if any, he bore to Rev. George Butler, the second pastor of Christ's (St. Paul's) Lutheran Church. In 1807, his name appears on the Communicant roll of Christ's (St. Paul's) Lutheran Church and on April 25, 1816 he was united in marriage with Sarah Stoyer. Aside from the above mentioned facts nothing is known of his early life.

In the erection of the second church, he served as treasurer of the Building Committee. May 5, 1844, he tendered his resignation to the Vestry and gave as his reason that "he was about to leave Cumberland." His resignation was accepted by the Vestry with "the thanks of the Brethren" and "our prayers for his prosperity and salvation follow him."

There is no record that he attended any of the schools of the church to prepare himself for the ministry or that he "read theology" under the direction of any pastor. In the list of communicants compiled by Rev. S. D. Finckel, in the column headed "remarks," he is described as "a preacher." Evidently he was what is now known as a "local preacher." That assumption is borne out by the statement, that when the Davidsburg Charge of the Alleghany Synod was formed in 1845, "by the consent of the President of the Synod, the Rev. Gideon Butler of Cumberland, Maryland, took charge."\*

In the Lutheran Observer of October 1, 1847, there is an interesting letter from his pen. In this letter he says:

"I found it a rough country and the nature of the people corresponding with the face of the country, the people spiritually dead, with the exception of one congregation, (St. James'), where they have enjoyed regular preaching under Brother Rizer and after his charge was divided by Brother S. B. Lawson. A certain good sister at whose house I stopped when first I came to this place observed to me, 'Sir, do you know you are going to Stony Creek, so-called from its rocky channel.' Upon my answering in the affirmative, 'Well', said she, 'you will find the people much like the

\* "History of the Alleghany Synod"—Carney.

name of the creek; you will need a heavy sledge and you must handle it well, for it will take sledging before those rocks will break'. And so, I have found it, generally, with some exceptions. But thank God some impression has been made on some of the rocks, and if they are not broken they are pretty badly cracked, and I hope with a few more blows of the gospel sledge, judiciously aimed, will, by the blessing of God, break some of the flinty rocks.

I had four congregations when I came here, one of which I had to abandon (Moses) on account of its distance and a very rough road. I have commenced to preach at a place, Jennersville, where they never had Lutheran preaching, in hopes that I might establish a preaching place or a small congregation. I have to preach half of my time in German. If all goes well my salary may amount to \$150, which will require great economy to pay board and keep a horse, etc.

Your brother in Christ

Gideon Butler."\*

Rev. Gideon Butler resigned the pastorate May 15, 1849, on account of failing health and moved to Frostburg, Maryland, where he died.

\* "History of the Alleghany Synod"—Carney.

REV. JOHN GEORGE BUTLER D.D., L.L.D.

John George Butler was born in Cumberland, Maryland, January 28, 1826. He was the son of Jonathan Butler, who for many years served as an Elder and Sunday School Superintendent of Christ's (St. Paul's) Lutheran Church. His grandfather, John George Butler, for whom he was named, was the second pastor of the above named church.

He was educated in the Allegany County Academy in Cumberland and later managed a store for his father in Berlin, Pennsylvania. Here he studied under the direction of Rev. Jesse Winecoff and thus prepared himself to enter Pennsylvania College, at Gettysburg, from which institution he graduated in 1847. For two years he was a student at the Lutheran Theological Seminary at Gettysburg. He was licensed by the Maryland Synod in 1849 and ordained, in 1850, by the same body.

While a student in the Seminary, he was called to become pastor of St. Paul's Lutheran Church, Washington, D. C. He did not complete his course at the Seminary, but accepted the call and began his ministry in the nation's capital; a ministry that stretched out to sixty years. For twenty-four years, he was the pastor of St. Paul's, during which time he and his people founded the Church of the Reformation.

In 1873, with a colony of fifty-five, he withdrew from St. Paul's and organized the Luther Place Memorial Church and served it until his death in 1909, a ministry of thirty-six years and a total of sixty. Under his ministry he established the Church of the Fatherland (now Zion's); Church of the Redeemer (a colored mission) and Keller Memorial, all in Washington, D. C.

At the outbreak of the Civil War he was appointed Chaplain of the Fifth Pennsylvania Volunteers (a three month's service) and at the conclusion of that service was appointed hospital Chaplain by President Abraham Lincoln, which position he filled until the close of the war.

From 1869 to 1873 he was Chaplain of the House of Representatives and from 1886 to 1893 was Chaplain of the Senate. For



twenty years he was professor of Church History and Homiletics in the Theological Department of Howard University (Colored) and for sixteen years was the editor of the Lutheran Evangelist.

Dr. Butler was described as a "kind, sympathetic and generous man; a forceful preacher and a good business administrator." He was exceedingly energetic. Those who knew him in life have declared that "he never walked slowly, always he seemed to be in a hurry to get where he was bound." For a number of years it was his habit to attend the religious services at Mountain Lake Park in Garrett County at which time he usually preached in the church of his birth "old St. Paul's."

Gettysburg College conferred the degree, Doctor of Divinity upon him in 1868. Newberry College, South Carolina honored him with the degree L.L.D.

Dr. Butler was twice married. His first wife died January 1862. October 16, 1867 he married Anna Elizabeth Baker. To this union were born Ella C.; Dr. William H.; Rev. Charles H. (for sixteen years, pastor of Keller Memorial) and Mrs. H. A. Polkenhorn.

He died August 2, 1909 and was buried in Oak Hill Cemetery.

Note—For the information in this sketch the author is indebted to Mr. Karl H. Butler of Cumberland, Maryland.

## REV. MILLARD FRANCIS TROXELL D.D.

Millard Francis Troxell was born October 25, 1857 in the toll-house on the National Pike, near Flintstone, Allegany County, Maryland. He was the ninth child of John Frederic and Christianne (Sponseller) Troxell. His father kept the toll-gate, plied his trade of harness-maker and tried to farm two dismal tracts of land known as "Elfish's Second Trial" and "Little Left" on the Flintstone Creek. His mother died shortly after the close of the Civil War and later the family moved to Cumberland.

Millard Troxell attended the schools in Cumberland, clerked in a general store near the Baltimore and Ohio Rail Road Station and attended Sunday School and Church at the English Lutheran (St. Paul's) Church. He received his catechetical instruction under Pastor Holloway and was confirmed in January 1873. He had been baptized in the Murley's Branch Lutheran Church, at one time a part of the Cumberland pastorate. The minutes of St. Paul's reveal that he was active in the work of the church, and that he served the congregation in various capacities. He was the editor of "Pen and Scissors", a parish paper published by the "Luther Union," the first parish paper published in the history of St. Paul's.

In 1876 he entered Pennsylvania College (now Gettysburg College), Gettysburg, Pennsylvania and began his preparation for the ministry of the Lutheran Church. That was no easy task. His father could supply no aid and he was compelled to rely on his own resources. He waited on tables at the college, tutored Freshmen, competed for prizes and won a number including the coveted Graeff prize in Literature. He edited the "Scroll" of the PHI DELTA THETA, which was his fraternity. He graduated in 1880 with the degree A.B.

He entered the Lutheran Theological Seminary in Gettysburg, Pennsylvania in September 1880 and graduated in May 1882. He was licensed by the Maryland Synod in 1882 and ordained by the same body one year later. In that same year he was married to Miss Julia Forney of Gettysburg, Pennsylvania. With her he set out to his first pastorate, Eureka, Kansas. The following year Mrs. Troxell died.

Rev. Mr. Troxell's next pastorate was Children's Memorial Lutheran Church, Kansas City, Missouri. There he erected a splendid church building and won the reputation of being a sincere and influential preacher. In February 1889, he was called to the church Board of Education as its secretary, with headquarters in St. Louis, Missouri. He loved the work of the active ministry and in the latter part of that same year he became the pastor of Grace Lutheran Church, Springfield, Ohio. During the ten years that he labored in Grace Church, the congregation made great strides. A dignified church edifice was erected and the church increased greatly in numbers and influence. In addition to his labors as pastor, Rev. Mr. Troxell served as Chaplain of the State Legislature.

In 1899 Rev. Mr. Troxell accepted a call to the English Lutheran Church of St. Joseph, Missouri. His ministry there was characterized with the same degree of success as his earlier ones had been. In 1904, he was called to the Presidency of Midland College, Fremont, Nebraska. During the eight years that he labored in that capacity, Midland College grew in numbers, in endowment and in reputation. Western Theological Seminary was merged with the college during his administration. A chapel, a library building, an assembly hall and a central heating plant were erected during his term of office. The enlargement of the student body, the expansion of the faculty, the enrichment of the curriculum and the increase in physical equipment reflect the energy of President Troxell.

The cares and burdens of a college president are many and heavy and Dr. Troxell yearned for the joys of the pastorate. In 1912 he asked to be relieved of the Presidency of Midland College, in order to accept a call to the First Lutheran Church of Topeka, Kansas. His ministry in Topeka was signally blessed of God. He won the esteem of all with whom he came in contact. While there he was appointed Superintendent of the Boy's Reform School by Governor Capper (now United States Senator), where he served with distinction to himself and with great value to the State of Kansas.

In 1920 he accepted a call to the Barnitz Memorial Church, Denver, Colorado. There he labored until 1927 when he resigned and retired from the active ministry.

In February 1889, Rev. Mr. Troxell was united in marriage with Miss Juliet Ensminger of Kansas City, Missouri. To this union were born five children: Mark G., Irene, Millard B., Edith F., John P. Carthage College honored him with the degree, Doctor of Divinity, in 1894. He died in 1933 and was buried in Denver, Colorado.

Note—For the information in this sketch the author is indebted to Mr. John P. Troxell, the son of the Rev. Dr. Troxell.



## REV. HARRY BOOSE HULL

Harry Boose Hull was born January 27, 1902 on the banks of the Conococheague Creek about seven miles west of Hagerstown, Maryland. He is the ninth of twelve children born to David Franklin and Margaret (Kuhn) Hull. His childhood days were spent in that locality where his father operated a steam roller on the National Pike and later engaged in farming. His mother died when the subject of this sketch was but five years of age.

His religious training was received in old St. Paul's Church, a landmark in Washington County, Maryland, where Lutherans and Reformed have worshipped together since 1747. As a lad he attended the Sunday School and at the age of twelve was confirmed by the Rev. William K. Diehl, pastor of the Clearspring Lutheran Charge.

His elementary education was acquired in the "little red school-house" adjacent to St. Paul's Church on the National Highway. After the eighth grade, he commuted to Clearspring, Maryland, where he attended High School, graduating in June, 1920.

Following High School Mr. Hull gave himself to many occupations. He assisted on the farm, taught school and worked for the Western Maryland Railway Company. In none of these occupations was he content, doubtless, because from childhood there had been in him the desire to preach the Gospel. In the autumn of 1923, the Western Maryland Railway Company transferred him to Cumberland, Maryland. A few months later he accepted a position in the office of the Kelly Springfield Tire Company of Cumberland, Maryland, where he continued to work until 1926, when he entered Gettysburg College, Gettysburg, Pennsylvania.

In April 1924, he transferred his Church membership from historic "old St. Paul's" in Washington County, Maryland, to equally historic "old St. Paul's" in Allegany County, Maryland, both of which were pioneer churches in their respective localities. He became a teacher in the Sunday School and later served as Assistant Superintendent of the Sunday School.

The urge to enter the ministry of the Lutheran Church was always strong within him. Due to a physical handicap he had not

received much encouragement. During the pastorate of Dr. Bowersox and at his suggestion, Mr. Hull presented himself to the Committee on Ministerial Education of the Maryland Synod and offered himself as a candidate for the ministry of the Lutheran Church. He was accepted and entered Gettysburg College in September, 1926. Four years later he graduated with honors in English. While at Gettysburg he was a member of the PHI DELTA THETA social fraternity and the Philhellenic Society, an organization for those who attained a marked degree of proficiency in the Greek Language and Literature.

In September 1930, Mr. Hull entered the Lutheran Theological Seminary in Gettysburg, Pennsylvania, from which institution he graduated in 1933. He was licensed by the Maryland Synod in that same year.

From June until November, Rev. Mr. Hull served as the supply pastor of the Bittinger Charge, Garrett County, Maryland, and worked during the week at the Kelly Springfield Tire Company, Cumberland, Maryland, as a cost accountant.

In November 1933, he was called to the Hooversville Pastorate, Somerset County, Pennsylvania. By special arrangement with the officers of the Maryland Synod he was permitted to be ordained in his home church (St. Paul's, Cumberland, Maryland), December 17, 1933. The Ordination sermon was preached by his pastor, Rev. H. T. Bowersox, D.D., who also, by the authority of the President of Synod, conducted the Service of Ordination. In the service Dr. Bowersox was assisted by the Rev. H. Hall Sharp D.D., and the Rev. Edward P. Heinze, pastors of St. Luke's and St. John's Lutheran Churches in Cumberland, Maryland.

Rev. Mr. Hull was installed pastor of the Hooversville Charge, Hooversville, Pennsylvania, December 31, 1933. His ministry there was very successful. During the nine years in which he labored in that field the congregation was more than doubled in membership and a burdensome indebtedness was refinanced and more than two-thirds paid. January 15, 1943 he was called to the pastorate of St. James' Evangelical Lutheran Church, Ligonier, Pennsylvania.

December 23, 1933 he was united in marriage with Miss Henrietta Roberts Willison, who has been a most valuable helpmeet to him. To this union have been born, three children, the eldest died in infancy; Charles William and Harry Garner.

Note—For the information in this sketch the author is indebted to the Rev. Harry B. Hull.

## REV. PAUL H. GLEICHMAN

Paul H. Gleichman was born in Cumberland, Allegany County, Maryland, August 4, 1910. He is the only son of Samuel A. and Grace Hunt (Snyder) Gleichman. He was baptized by the Rev. Martin Luther Enders, D.D., and confirmed by the Rev. William A. Stahler D.D., acting pastor of St. Paul's during the interim following the resignation of Dr. Enders in December 1924 and preceding the coming of Dr. Bowersox to St. Paul's in July 1925.

Under the direction of Pastor Bowersox he became interested and active in the work of the church, serving in the Sunday School as a teacher and in the Luther League as its president. At the suggestion of his pastor he gave consideration to the call of God to enter the ministry of the Lutheran Church. After careful and thoughtful examination of his own heart and consultation with others, he decided to offer his talents to his God and the Church. He was accepted by the Committee on Ministerial Education of the Maryland Synod and began his preparation at Gettysburg College, Gettysburg, Pennsylvania in September 1929.

Mr. Gleichman received his preliminary education in the Public Schools of Cumberland, Maryland. He graduated from Allegany High School in June 1928. He did post-graduate work at the High School during the year 1929, in Latin. He entered Gettysburg College, Gettysburg, Pennsylvania in September 1929 and graduated in 1933 with the degree A.B. During his years at Gettysburg he was a member of ETA SIGMA PHI, honorary classical society; the Blue Crocodiles, an honorary society in Journalism; Secretary of the Ministerial Association; the Student Christian Association Cabinet; a member of the Inter-Fraternity Council and a member of the Pen and Sword, an honorary society for those active in either literary pursuits or athletics. Socially he was a member of the PHI SIGMA KAPPA fraternity.

In September 1933, Mr. Gleichman entered the Lutheran Theological Seminary at Gettysburg, Pennsylvania and graduated from that institution May 8, 1936 with the degree of Bachelor of Divinity. During his Senior year at the Seminary he was president



of the student body. He was licensed by the Maryland Synod in 1935 and was re-licensed in 1936, while awaiting the call of the Church.

During the summer months of 1935, he served as supply pastor of his home church (St. Paul's) during a leave of absence granted the pastor. During the month of July 1936 he served as supply pastor in Grace Lutheran Church, Fairmont, West Virginia. In October 1936 he was chosen to assist the Rev. Amos John Traver D.D., pastor of the Evangelical Lutheran Church of Frederick, Maryland. He served in that capacity until February 1, 1937 when he was formally called to become the assistant pastor of the Evangelical Lutheran Church of Frederick, Maryland. He was ordained in Trinity Evangelical Lutheran Church, Baltimore, Maryland, the Rev. Phillip S. Barringer D.D., Pastor. The Ordination sermon was preached by the Rev. Lloyd M. Keller.

June 2, 1937 Rev. Paul H. Gleichman was installed assistant pastor of the Evangelical Lutheran Church of Frederick, Maryland. The charge to the pastor was delivered by the Rev. H. T. Bowersox, D.D., pastor of St. Paul's Lutheran Church, Cumberland, Maryland, Rev. Mr. Gleichman's home church. The charge to the congregation was delivered by the Rev. Amos John Traver D.D., pastor of the Evangelical Lutheran Church of Frederick, Maryland. By authority of the President of the Maryland Synod the formal Act of Installation was performed by the Rev. George H. Seiler.

In July 1938, Rev. Mr. Gleichman was extended a call from the Board of Foreign Missions of the United Lutheran Church in America to become a missionary to India. He accepted the call, tendered his resignation as assistant pastor of the Evangelical Lutheran Church of Frederick, Maryland and began to make preparations for service in the foreign field. He was commissioned by the Rev. Stewart Winfield Herman D.D., President of the Board of Foreign Missions of the United Lutheran Church in America September 25, 1938, at Frederick, Maryland.

September 5, 1938 Rev. Mr. Gleichman was united in marriage with Miss Margaret Elisabeth Albaugh, the daughter of Mr. and Mrs. Howard M. Albaugh of Frederick, Maryland. Miss Albaugh is a graduate of Hood College, class of 1938. To this union has been born one son, Edward Albaugh Gleichman.

The Gleichmans sailed from New York, October 12, 1938 on the French Liner *S.S. Normandie* and from London, October 22, 1938,



on the Orient liner, *S.S. Orama*. They landed at Colombo, Ceylon, November 12, 1938. They proceeded to India and were stationed at Rajahmundry where they remained for two years, during which time they were engaged in the study of the Telugu language, the language in which they would minister to the people of India. After the required government examinations in Telugu, Rev. Mr. Gleichman was assigned to the Korukonda field and in connection with his work in that field was assistant to Rev. M. L. Dolbeer D.D., missionary in charge of the East Godavari District. Rev. Mr. Gleichman preached his first sermon in Telugu August 25, 1940.

In January 1941, Rev. Mr. Gleichman was transferred to the Kovvur-Polavaram (Tallapudi) field, where he succeeded Rev. and Mrs. L. E. L. Irschick. There began the real work of a missionary. Mrs. Gleichman was assigned to Women's work in the same field. He is the pastor of St. Peter's Lutheran Church and missionary in charge of the center at Vegeswarapuram in the East Godavari District. At the session of the India Mission Council in October 1943, he was chosen as its secretary.

Note—For the information in this sketch, the author is indebted to Mrs. S. A. Gleichman.

## LT. LEROY STANLEY WHITSON

Leroy Stanley Whitson was born in San Antonio, Texas, February 1, 1919. He is the son of Roy B. and Crystal M. (Griswold) Whitson. He was baptized February 18, 1919 in the Nazarene Church of which his mother was a member.

At the close of the "Mexican Incident" the Whitson's moved to Cumberland, Maryland, where they affiliated themselves with St. Paul's Lutheran Church. There Mr. Whitson attended Sunday School and catechetical instruction and there he was confirmed on Whitsunday 1932. From his boyhood days he had cherished the desire to enter the ministry of the Lutheran Church. That desire was encouraged by his mother, his pastor, Rev. H. T. Bowersox D.D., and one of his Sunday School teachers, Miss Kathryn Fritch.

His education was received in the Public Schools of Cumberland, Maryland. He graduated from Allegany High School 1936, in the upper tenth of his class and won the prize for proficiency in Latin.

In September 1937, he entered Gettysburg College, Gettysburg, Pennsylvania and began his actual preparation for the Gospel Ministry. His record there is one of high achievement. As a Freshman, he won the Muhlenberg prize for proficiency in Latin and Class Honors for high scholarship. During his succeeding years at Gettysburg he was received into the ETA SIGMA PHI Classical Fraternity and the PHI ALPHA THETA Historical Fraternity. In his Senior year he was received into the Gettysburg Honor Society and into the Gettysburg Chapter of PHI BETA KAPPA.

He was also active in extra-curricular activities. He was a member of the Band, the Student Christian Association (serving on its cabinet in his Senior year), a Freshman Counsellor during his Senior year and also a Senior Class Sponsor. Socially he was a member of the KAPPA DELTA RHO fraternity.

Mr. Whitson graduated from Gettysburg College in June, 1941. But he did not enter the Lutheran Theological Seminary at Gettysburg in September as he had planned. During his years at Gettysburg College he had taken the course of the R.O.T.C. He graduated with the rank of Second Lieutenant. Upon graduation came orders to report to Fort Benning, Georgia. There he attended the Infantry

School for Company Commanders and upon graduation was assigned to the school as a Machine Gun Instructor. February 1, 1942, he was raised to the rank of First Lieutenant.

At the conclusion of his year as instructor at Fort Benning, Lt. Whitson transferred to the Air Corps and in December began Navigation Training at Selman Field, Monroe, Louisiana. He received his "Wings" in July 1943. Again he was assigned to an instructorship in which assignment he is now serving his country at Selman Field, Monroe, Louisiana.

Lt. Whitson was united in marriage with Miss Dorothy Jean Dunkelberger September 5, 1943. Miss Dunkelberger is the daughter of the Rev. and Mrs. Roy M. Dunkelberger D.D., returned Missionaries to India, and a grand-daughter of the Rev. John Aberly D.D., *President Emeritus* of the Lutheran Theological Seminary at Gettysburg, Pennsylvania. They were married in Zion Lutheran Church, Meyersdale, Pennsylvania, where Dr. Dunkelberger is serving as the acting pastor of the congregation for the duration.

At the conclusion of hostilities, Lt. Whitson will return to Gettysburg to complete his preparation for service in the Ministry of the Lutheran Church.

Note—For the information in this sketch the author is indebted to Lt. Leroy Stanley Whitson.

## THE ORGANIZATIONS

### THE SUNDAY SCHOOL

ORGANIZED 1818

Officers 1944

#### Main Department

|                                      |                         |
|--------------------------------------|-------------------------|
| Superintendent.....                  | Mr. Roy B. Whitson      |
| First Assistant Superintendent.....  | Mr. Cromwell Zembower   |
| Second Assistant Superintendent..... | Mr. John Cooper         |
| Secretary.....                       | Mr. Chester W. Shaffer  |
| Assistant Secretary.....             | Mr. H. Bruce Scharf     |
| Assistant Secretary.....             | Mr. M. Monroe MacKenzie |
| Treasurer.....                       | Mr. James Orr           |
| Director of Music.....               | Mr. Andrew Wilson       |
| Assistant Director of Music.....     | Miss Vera O. Gurley     |
| Pianist.....                         | Mrs. Charles Smith      |
| Assistant Pianist.....               | Mrs. Duke Burger        |

#### Primary Department

|                               |                     |
|-------------------------------|---------------------|
| Superintendent.....           | Miss Mildred Beck   |
| Assistant Superintendent..... | Miss Gladys Judy    |
| Secretary.....                | Miss Anna Kraft     |
| Treasurer.....                | Miss Sara McFarland |
| Pianist.....                  | Miss June Alday     |

#### Beginners Department

|                               |                       |
|-------------------------------|-----------------------|
| Superintendent.....           | Mrs. James Orr        |
| Assistant Superintendent..... | Mrs. Carlton Hanks    |
| Secretary.....                | Mrs. Myron Landis     |
| Assistant Secretary.....      | Mrs. Jonathan Shirley |
| Treasurer.....                | Mrs. Ralph Frantz     |
| Pianist.....                  | Mrs. Carlton Hanks    |
| Assistant Pianist.....        | Mrs. Jack Siehler     |

To St. Paul's belongs the distinction of having the first Sunday School in Allegany County, Maryland. It was organized by "Father" Heyer in 1818. "Out of love for the children in the congregation



we felt constrained to organize a Sunday School, the first of its kind in Allegany County, Maryland. Among the scholars was a hearty little boy named Peter Rizer, who in time became the pastor of the German Congregation in Cumberland, Maryland. Until my fourteenth year I was entirely unacquainted with the English language and Brother Rizer was still older when he began to learn German. Yet the Lord brought it about that I preached in English in Cumberland and he preached in German.”\*

The Sunday School organized by “Father” Heyer has continued to this day without interruption. In 1846 it consisted of two departments, “the Large school” and “the Infant school” and each had its own room and staff of officers. The “Large school” met in the basement story of the church in the room known as the Lecture Room, sometimes called St. Paul’s Room. The “Infant school” met in Zion’s Room also located in the basement. As early as 1850, a Bible Class had been organized as the minutes of the Vestry of June in that year, call upon the Vestry “to loyally support the newly organized Bible Class by their presence and prayers.” In those early days the Sunday School held its sessions in the afternoon.

Unfortunately either no records were kept or the records have been lost prior to 1853. Beginning at that date and continuing for approximately twenty years the records of the Treasurer of the Sunday School are available. Those records reveal many interesting facts. They tell us that the Sunday School distributed literature to the scholars, a paper called the “Penny Gazette” and later the “Sunday School Herald.” They reveal that a membership fee was charged the members each year, the amount per member cannot be definitely determined, though it seems to have been a “Fip-penny-bit” (6¼ cts) or a “levy” or “leva” (12½ cts) per person. Examinations were held on the work done as both “question books” and “copy books for examinations” were purchased. A Library was maintained by the Sunday School and each year from 150 to 200 volumes would be purchased. One year 400 volumes were added to the Library at a cost of \$289.85.

After the erection of the present church edifice the Sunday School was divided into two departments, the Main Department and the Primary Department. The former was presided over for nearly two-score years by Mr. Malachi Rice. The latter had its superintendent, for even a longer period, the much loved Miss Mame

\* “Autobiography”—Heyer.

Kephart. In the period from 1895 to 1925, the Sunday School was composed chiefly of young folks and children. With the exception of an adult class taught by Mr. Harry R. Donnelly, the adult membership was limited to those who were teachers or held office. With the coming of the present pastor, Adult Classes for both men and women were organized.

In the year 1918 a new department was added to the Sunday School, the Beginners Department. Prior to that time all children below the age of twelve were included in the Primary Department. It was felt that the children in the lower age groups would be served better if they were separated from the older children. Under the leadership of Mrs. Edward Reich, a new department was formed and placed in the Church Parlor, the room into which one enters directly from Baltimore Street. This department was organized in 1918, and included all children up to and including seven years of age. The first official family was: Mrs. Edward Reich, Superintendent; Mrs. William DeVries, Asst. Superintendent; Mrs. James Orr, Secretary and Mrs. Leon E. Graves, Organist. Later Mrs. Ralph Frantz was elected Treasurer. When Mrs. Reich moved to Baltimore, Maryland, Mrs. Carl C. Hetzel was elected Superintendent and served until 1940, when she was succeeded by Mrs. James Orr, the present incumbent.

Unfortunately all the records of the Sunday School were destroyed in the St. Patrick's Day flood of 1936. The enrollment at the present time is 450, manned by a corps of 36 officers and teachers.

## THE AID SOCIETY

### Officers of The Ladies' Aid Society

|                             |                |
|-----------------------------|----------------|
| Mrs. H. T. Bowersox.....    | President      |
| Mrs. Raymond H. Hewitt..... | Vice President |
| Mrs. James Orr.....         | Secretary      |
| Mrs. George Siebert.....    | Treasurer      |

In the early days of Christ's (St. Paul's) Lutheran Church, the women of the church had no voice in shaping the policy of the congregation. They were not permitted to vote at the elections nor were they accorded a place in the government of the congregation. It was typically a German congregation and the business of the church was transacted entirely by the men of the congregation. Again and again are the minutes of the congregation headed thus: "A meeting of the male members of Christ's Lutheran Congregation was held this evening."

That does not mean that the women were inactive. Indeed the very opposite was true. The first ladies' organization was known as the Sewing Circle. Just how that name came to be given to it is a matter of conjecture, unless it was that they met and made articles to be sold at the annual fair, held prior to the holiday season. The Sewing Circle was in existence as early as 1847, when Dr. Seiss was pastor of the congregation. During his ministry they came to the assistance of the Vestry financially with sums ranging from \$250 to \$580. Whether this was a regularly organized society or a volunteer group of workers cannot be ascertained.

July 6, 1859 the Ladies of the English Evangelical Lutheran Church met and organized a society to be known as the Social Circle. The reason for such an organization was set forth in the following preamble:

"Whereas it is the duty of all Christians of both sexes to advance the interests of the congregation to which they belong, and

"Whereas experience has fully proven the efficiency and usefulness of female influence and activity in the church, and

"Whereas we believe that our influence may be increased by a closer bond of union among us and a more definite system of action



Therefore be it

"Resolved, that we the female members of the English Evangelical Lutheran Church of Cumberland, Maryland, now organize ourselves into a society to be known as the Social Circle."

The Ladies set forth as their objectives the following: "to advance the interests of the congregation by pecuniary aid; to promote a Christian spirit of harmony and sociability in the church; to attend to such other duties as may fall within the sphere of our operation."

Membership in the society was confined "to members of the congregation" and to "others who are of good moral character." Meetings were held "once each month at 3 o'clock Wednesday afternoon after the first Monday of the month." Dues were set at "ten cents per month" and "no money was to be appropriated for any purpose except by a vote of two-thirds of the members present." Forty-seven ladies enrolled as charter members of the society. The officers chosen were "Mrs. Stover, President; Mrs. R. Beall Jr., Vice President; Miss Mollie Butler, Secretary; Mrs. A. Saylor, Treasurer.

No record enables us to estimate the amount of money contributed to the church by the Social Circle during its existence. The treasurer's book has been lost and the secretary did not record the amounts paid for the various projects undertaken by the society. The cost of introducing gas into the church building and the cost of the chandeliers was paid by the society. The seats were cushioned and that expense was borne by it. The "front of the church", remodeled during the pastorate of Rev. Mr. Weddell, was financed largely by the society. These are but a few of the items sponsored by the devoted and tireless women of the Social Circle. During the dark days of the Civil War, the monthly dues of ten cents per member were suspended and the members contributed "as they were able." At that time the constitution was amended so as to permit the men of the congregation to hold membership in the society.

It is impossible to state the date at which the Social Circle became the Ladies' Aid Society. It is likewise impossible to give a detailed account of the activities of that organization during its existence. The various officers did not regard their activities very seriously or as having historical value and when the minute books were passed from one to the other they were mislaid and lost. All



## THE AID SOCIETY

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records have been lost from 1875 to 1922. It can be assumed however, with certainty, that the ladies of the congregation in that period manifested the same zeal for their church as had their sisters who preceded them and those who have followed them. At all times and under all circumstances, these loyal ladies have toiled "in season and out of season" for the church of their choice. From 1928 to 1944, the Ladies' Aid Society has contributed \$11,593.85 to the upkeep and improvement of St. Paul's Lutheran Church.

## THE MAME KEPHART MISSION CIRCLE

ORGANIZED 1886

|                             |           |
|-----------------------------|-----------|
| Miss Effie M. Hast.....     | President |
| Mrs. Carrie K. Steiner..... | Secretary |
| Miss Sarah Webster.....     | Treasurer |

The Mame Kephart Mission Circle was organized in 1886. The exact date is not known as the earliest minutes are lost. It had its inception in a class of young ladies in the Sunday School, taught by Mrs. George Hargart. Mrs. Hargart was deeply interested in the work of missions and she was able to impart some of her interest into the hearts of the young ladies of her Sunday School Class. When she suggested that the cause of missions could be served best by an organized study of the work and an organized support of those who were engaged in it, the young ladies responded readily. A missionary society was organized to which was given the name: "The Young Women's Missionary Society of Christ's Lutheran Church." Eight young ladies composed the original society. Lillie M. Smith (Mrs. A. C. Willison), Lizzie Rosenmarkle, Ella Rosenmarkle, Stella Ways, Emma Dorsey, Sue Donnelly. The names of the other two charter members cannot be obtained. Of the original group, one remains, Mrs. A. C. Willison. Mrs. Willison enjoys the distinction of being the oldest missionary worker in the Mountain Conference of the Maryland Synod, from the standpoint of service.

As time passed the society increased in numbers. When Mrs. Hargart removed from Cumberland, she committed the care of the Society into the hands of Miss Mame Kephart. That was a wise choice. "Miss Mame," as she was affectionately called by all who knew her, possessed that rare quality of keeping an organization in a fine humor as well as impressing upon it, its responsibility and obligation. She was a born leader and under her guidance and direction, the society ranked among the foremost in the entire Synod from the standpoint of gifts to missions.

With the passing of years, the name of the society became unsuited to the character of the members. Time had caused the word "Young Women" to be a mis-nomer. Accordingly a new name

was suggested. And only one *was* suggested. The society would pay honor to their leader and the "Young Women's Missionary Society" became "The Mame Kephart Mission Circle," the name it bears at this writing.

The Mame Kephart Mission Circle is the oldest missionary society in the Mountain Conference. From its inspiring example have come the other missionary societies in Christ's (St. Paul's) Congregation. Three years later, the Woman's Society was organized and in 1925 the society sponsored the formation of the present Young Women's Missionary Society. Its membership has been a fine example of liberality to the cause of Missions. For a number of years the Mame Kephart Circle stood no lower than third in gifts *per capita* in the Maryland Synod and on one occasion, was the banner society of the entire Synod.

Miss Mame Kephart continued to serve as president until her death November 10, 1930. Thus in the first forty-four years of its existence the society had but two presidents. Since 1930, the following have served as president: Mrs. J. H. G. Miller, Miss Anna Kraft, Mrs. Harry R. Donnelly. The circle is composed of seventeen active members at this date.

## THE WOMAN'S MISSIONARY SOCIETY

ORGANIZED 1889

|                             |                |
|-----------------------------|----------------|
| Mrs. H. T. Bowersox.....    | President      |
| Mrs. H. Bruce Scharf.....   | Vice-President |
| Mrs. R. D. Robertson.....   | Secretary      |
| Mrs. C. W. Brotemarkle..... | Treasurer      |

The Woman's Missionary Society was organized April 10, 1889. The name by which it was known at that time was, "The Woman's Home and Foreign Missionary Society." That was the corporate title given to all Auxiliary Missionary Societies of the General Synod of the Lutheran Church in America.

The society organized with the following charter members:

|                      |                        |
|----------------------|------------------------|
| Mrs. J. W. Finkbiner | Mrs. J. W. Donnelly    |
| Mrs. E. K. Welsh     | Mrs. Mary Schaidt      |
| Mrs. Zack Johnson    | Mrs. A. L. Withers     |
| Mrs. George Kephart  | Miss Minnie Weiskettle |
| Mrs. Edward Walton   | Mrs. Edith M. Amick    |
| Mrs. Ann Saylor      | Mrs. W. H. LeFevre     |
| Mrs. P. J. Smith     | Mrs. Rouzer            |
| Mrs. Martin          | Mrs. Mollie Laney      |
| Mrs. Robert Kinnear  | Mrs. C. V. Derr        |
| Mrs. Belle Troxell   |                        |

The society organized with the following officers:

|                           |                         |
|---------------------------|-------------------------|
| Mrs. J. W. Finkbiner..... | President               |
| Mrs. E. K. Welsh.....     | Vice-President          |
| Mrs. E. M. Amick.....     | Recording Secretary     |
| Mrs. Belle Troxell.....   | Corresponding Secretary |
| Mrs. W. H. LeFevre.....   | Treasurer               |

In the early years of the society there was an initiatory fee of twenty-five cents. The meetings were held in the afternoon. The programme consisted of Bible readings, readings from the Missionary Journal and the proverbial "collection of dues." It was not until years later that the society met in the evening and conducted its services according to the order prescribed in the Missionary Manual.



As one reads the minutes of those by-gone years, one realizes that the best ideas and methods are preserved and used in this day. As early as 1891, the term "Special" appears in the minutes, the "Special" at that time was the Zenana Work in India. "Boxes" were packed in those days, not for the people with whom the missionary labored, but for the missionary and his family. The members of this society met at various times and made garments for the orphans at Tressler's Orphan Home, Loysville, Pennsylvania. The Thank-Offering Box at that time was called a "Mite-Box."

During the fifty-five years the society has had seven presidents, six secretaries and four treasurers. Particular attention must be called to the twenty-three years in which Miss Florence Willard served the society as its treasurer. The society has always been alive to its obligations and responsibilities and has supported loyally the work of the General Missionary Society of the Lutheran Church.

The Society has an enrollment of forty-seven active members. Of the charter members only one is living, Mrs. Belle Troxell.

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## THE YOUNG WOMEN'S MISSIONARY SOCIETY

ORGANIZED 1925

|                            |           |
|----------------------------|-----------|
| Miss Margaret Beck.....    | President |
| Mrs. Irma Fearer .....     | Secretary |
| Miss Catherine Ayers ..... | Treasurer |

The Young Women's Missionary Society was organized March 16, 1925. The society was sponsored by the Mame Kephart Mission Circle. Mrs. Samuel A. Gleichman, Mrs. W. J. Crowe and Mrs. A. B. Fogle served as advisors. The society was organized with fifteen charter members, six of whom are still active members.

The first official family consisted of: President, Miss Catherine Ayers; Vice President, Miss Marion Crowe; Recording Secretary, Miss Henrietta MacKenzie; Statistical Secretary, Miss Alice Hetzel; Treasurer, Miss Ruth Gleichman.

In March 1941, the name of the society was changed to the "Eternal Beacon Society." In 1944, the long-sought-for goal, "Every Member a Life Member," was attained. The present enrollment is sixteen.

## THE LUTHER LEAGUE

ORGANIZED 1928

|                             |                   |
|-----------------------------|-------------------|
| Herman Meyers.....          | President         |
| Kenneth Cabbage.....        | Vice President    |
| Miss June Alday.....        | Secretary         |
| Kenneth Wilson .....        | Treasurer         |
| Miss June Alday.....        | Pianist           |
| Miss Dorothy Doolittle..... | Assistant Pianist |

The Luther League was organized in St. Paul's Lutheran Church January 6, 1928. For some fifteen years preceding there had been no organization for young people. With the merger with St. Stephen's, which had such an organization, Christian Endeavor, a young peoples' society was organized and for a number of years functioned efficiently.

Prior to 1890 a Young Peoples' Society of Christian Endeavor had been organized. The exact date cannot be determined. Evidently it was a society of some stature and resources, for in 1898, representatives of the society appeared before the Vestry and made a cash contribution of \$500 on the church debt and obligated itself to pay a similar sum in the next five years, plus the interest on their pledge.

At the time of the schism, the society, through its leaders, cast its lot with the seceders and the Vestry was compelled to take drastic measures to bring order out of the chaos that followed. That action brought the organization into the bad graces of the Vestry who gave no encouragement to such an organization in after years.

Due to the fact that many of the young folks of St. Paul's after completing High School, continue their education in Colleges, the leadership necessary for a successful young peoples' society has been lacking. The society has had difficulty in maintaining an organization. Lately the Luther League has been reorganized and the prospects for an active society are bright.

## THE CHILDREN OF THE CHURCH

ORGANIZED 1939

Miss Twila Brotemarkle, Superintendent

### Teachers

Miss Margaret Beck

Mrs. Harry Utterbach

Miss Mildred Beck

Mrs. Cromwell Zembower

Mrs. Harold Fearer

Mrs. Roy Whitson

This is the youngest organization of the church. It consists of all children from four to eleven years of age. It is a development of the activity that was attempted first by the Mission Band and later by the Light Brigade. Those two organizations were sponsored by the Missionary Societies and stress was laid particularly on the missionary work of the church. In the Children of the Church the programme has been greatly enlarged and emphasis is laid upon those subjects that will lead the children to grow into a larger appreciation of the work of the church in all its fields of endeavor.

The Children of the Church was organized in October 1939, in St. Paul's, with Mrs. Charles Smith as superintendent. Mrs. Smith served most efficiently until 1942. She was succeeded by Miss Twila Brotemarkle, who with her six assistants, has conducted the work. The enrollment is fifty-three.

## THE "KIRCHEN BUCH"

The Church Book of Christ's (St. Paul's) Lutheran Church is the oldest Protestant document in Allegany County, Maryland. It bears the date 1794 and until 1829 contains all the documentary history of the congregation. Very few of the members of St. Paul's have ever seen it and fewer have had the privilege of examining it. It has become almost a sacred book to the pastors of the congregation and at no time is it permitted to be taken from the custody of the resident pastor. Though it is one hundred and fifty years old, it is in remarkably fine condition and the entries, with few exceptions, can be deciphered easily. It seems appropriate, therefore, that a brief description of this historic volume should be given to the membership.

The Title Page (see cut) of the "Kirchen Buch" is as follows:

"Church Book for the Evangelical Lutheran Church in Cumberland, Maryland.

Beginning the 11th of May 1794, therein is to be found the baptized child, with the parents and sponsors, as also the accounting. Furthermore, there is entered, the confirmation, the communicants, the weddings and the death register."

"Solely to the Glory of God" "Worship and Work."

The above is written in German, with the exception of the two phrases "Solely to the Glory of God" and "Worship and Work" which are written in Latin. Pastor Lange who made the entry, was as proficient in the use of the Latin language as he was in the use of the German. In fact, he used them interchangeably in recording his official acts. In heading his baptismal records he used Latin: "*Parentes*" (parents), "*Infantes*" (children), "*Testes*" (sponsors). Not once does he use the German word for wife, "*Frau*", always it is the Latin, "*uxor*."

Pastor Butler confined himself to the German language in recording his official acts, with two exceptions: "*communicantem*" (communicants) and "*copulationem*" (marriage). He headed his baptismal records "*Eltern*" (parents), "*Kinder*" (children), "*Pathen*" (sponsors). In recording the names of a family, he always used the feminine ending for the wife and daughter: thus he records his



# Kirchen-Buch

Die evangelische Gemeinde im Kirchspiel

Leipziger St. Nikolai-Kirche  
am 1. Advent 1844  
der Gemeindeführer  
Herrn Pastor Dr. J. A. W. Schmidt  
am 1. Advent 1844

Die Gemeindeführer  
Herrn Pastor Dr. J. A. W. Schmidt  
am 1. Advent 1844

Die Gemeindeführer  
Herrn Pastor Dr. J. A. W. Schmidt  
am 1. Advent 1844

Die Gemeindeführer  
Herrn Pastor Dr. J. A. W. Schmidt  
am 1. Advent 1844



family "*Johan Georg Bottler*", Pastor; his wife "*Catherina Bottlerin, Pastorin*"; his daughter "*Christina Bottlerin*." In recording deaths the names of children are not given, they are identified by the name of the father, thus: "*Georg Reiszter Soehnlein*" and "*Andreas Reisz Tochterlein*," "George Rizer's little son and Andrew Rice's little daughter." The first name of a woman is seldom given. If she was a young woman the record reads: "*Die Frau Gephartin*", "the wife Gephart"; if she was an old woman, "*Die alte Frau Klemmerin*", "the old lady (wife) Klemmer." Only the name of the man is given, thus: "*Friedrich Reisz*", Frederick Rice." The age in years, months and days, is always recorded and the text, from which the pastor preached, is stated.

The "accounting," spoken of in the Title Page, was simply a report of the receipts and expenditures. It was kept in "pounds, shillings and pence." The following is a page selected at random.

"The vestry assembled on October 30, 1807; all new members thereof were present, with the exception of Jacob Heister; and the accounts were as follows:

|   |           |
|---|-----------|
| Valentine Schadly received for Church purposes.....                                   | £ 0. 8. 3 |
| ditto, remaining from the old account.....  | 0. 4.10   |
| Jacob Schuck received for Church purposes.....  | 0.15. 4   |
| Christian Rice received for Church purposes.....                                      | 0.17. 7   |
| Aggregate.....  | £ 2. 6. 0 |
| There was disbursed therefrom:  |           |
| For a new Baptismal shell*.....   | £ 0. 4.10 |
| For lights.....   | 0. 3.04½  |
| For wine (for the Lord's Supper).....   | 0. 4.06   |
| there remained to the common good.....  | £ 1.16.04 |
| Therefrom was paid to the preacher for G. Schuck.....                                 | 0.15. 0   |
| Christian Reiss (Rice) was indebted.....  | 0. 2. 7½  |
| Valentine Schadly was indebted.....   | 0. 6. 4   |
| Jacob Schuck was indebted.....  | 0. 9. 0   |
| Mr. Heinrich Stortzman paid on his old debt to the congregation to George Schuck..... | 0.13. 1½  |

\*Note—In those days the pastor did not place his hand in the baptismal font and apply the water to the head of the child; he used a small shell and dipped the water from the font and poured it on the head of the child, who was held over the font. Usually the pastor took the child in his arms.

Also Heinrich Stortzman gave to me on behalf of the Vestry his demand note to repay the balance. . . . . £ 2.19. 4  
The above handwriting is the hand of Mr. Schadlys.

Attested by Johan Georg Bottler, Pastor."

"May 13, 1808. The Church accounting was made.

All members of the Vestry were present, except, Jacob Heister was again not present, and the accounting was as follows, viz:

|   |                  |
|---|------------------|
| Valentine Schadly received for Church purposes. . . . . | £ 0. 8. 5½       |
| John Schuck received for Church purposes. . . . .       | 1. 1. 5½         |
| Georg Rizer received for Church purposes. . . . .       | 2.12. 5½         |
|   | <hr/> £ 4. 2. 6½ |

Therefrom was expended,

|   |                  |
|---|------------------|
| For Wine for Holy Communion. . . . .              | £ 1. 3. 5        |
| Paid out for lights. . . . .                      | 0. 4. 4½         |
| For the washing of the Church. . . . .            | 0. 3. 9          |
| For a rope for the bell. . . . .                  | 0. 3. 9          |
| For wood for heating the Church. . . . .          | 0. 1. 0          |
| Paid to the clerk on account of the deed. . . . . | 0. 1. 0          |
|   | <hr/> £ 1.17. 3½ |

There remains to the church to the good at this accounting . . . . . £ 2. 5. 1

From the old accounting. . . . . 3.16.11

\*u/b still one shilling from John Schuck. . . . . 0. 1. 0

---

£ 6. 3. 0

With the sanction of the Vestry, Mr. Georg Rizer was elected to take into custody the church monies, and he has at this time in his hand. . . . . £ 2. 6. 5

Johanis Schuck has paid his to Mr. Georg Rizer.

Counted and attested by me.

Johan Georg Bottler, Pastor."

With the coming of "Father" Heyer in 1818, the records are all written in English. The pastors, in those days, were fine penmen and their entries are easily read. They kept very careful records and under the column headed "remarks" gave succeeding generations an insight into what type of work they did. Rev. Henry Haverstick recorded not only the name of the person who had died but the disease that caused the death. During his minis-

\*"uebrig bleibt"—"There remains."



try a disease, known as "The Flux," was responsible for most of the deaths. He also gave an estimate of the character of the one who had died. Such notations as the following appear: "a Christian," "a good wife of a good man", "an unbeliever." Rev. John Kehler, in recording the baptisms, always included the residence of the parents. He also baptized a number of "coloured" children, whose parents were slaves.

Many amusing notations are to be found in the old volume. Evidently it was not customary for an unmarried woman to act as sponsor at the baptism of a child. One such instance occurred during the ministry of Pastor Lange. He called attention to it by writing after the young lady's name, "*virgo*", Latin for an unmarried woman. Only children of "believers" are eligible for baptism. One exception to this occurred during the ministry of Pastor Butler. He calls attention to it in the following footnote: "The above parents are under obligation for confirmation." "Father" Heyer headed his death register as follows: "O God, by what a slender thread hangs eternal things."

The notations in the church book reveal the activities of the various pastors. Rev. John George Butler has kept a complete record of the homes and the churches in which he administered the Sacrament of the Lord's Supper, together with the names of the communicants. "Father" Heyer has recorded his missionary mission to Kentucky and the fact that the Presbyterian and Lutheran Congregations communed at the same altar. Rev. Henry Haverstick relates that, "On Friday, July 23, 1841, I administered Communion at the Canal Tunnel to about thirty persons, all Europeans." As has been related elsewhere (see Chapter III), the original document written by Rev. Mr. Lange, is recorded in this old book.

The records in this book are priceless. Six hundred and twenty six baptisms are listed. These records give the name of the child, the date of birth, the date of baptism, the names of the parents and the name of the sponsor. In addition are recorded 152 confirmations, 198 marriages and 132 deaths. From no other source can much of that information be obtained. They are accurate and trustworthy records, written down by the pastors who then were serving the congregation, whose only motive was to keep a com-

plete record of the growth of the congregation they had been called to serve. They performed a greater service than they knew. They have made it possible for men and women, living today, to retrace the steps by which they came into being and to know the names of those to whom they owe a great debt of gratitude. Some of the members, who are worshipping in St. Paul's today, can find the story of their families in this old book. All can find on its pages the record of devotion to the church and the sacraments, a church that has continued to break the Bread of Life to those who have worshipped within its portals from that day to this.

## THE GRAVEYARD

The history of the Lutheran Congregation that has worshipped at the corner of Baltimore and Centre Streets in Cumberland, Maryland, for the past one hundred and fifty years, would be incomplete, if the story of the graveyard were omitted. There were times when it received more attention than did the church building or the members of the congregation. When the congregation purchased the acre of ground from Thomas Beall of Samuel, a portion of it was set aside and consecrated as a "burying ground." Such procedure was in accordance with the prevailing practice of that day. Almost every congregation owned a cemetery, and, in most instances, membership in the congregation carried with it the right to bury in the cemetery, if not free, at least at a smaller cost than non-members were required to pay.

The northeast portion of the lot, owned by Christ's (St. Paul's) Lutheran Congregation, was set apart as a graveyard or burial ground, as it was called in those days. It is that portion of the lot sold in 1867 to the Board of School Commissioners of Allegany County and the following year sold to Sarah E. H. Butler by the School Commissioners. (See plat, sections 5 and 6). The first reference to the graveyard in any of the documents of the congregation was in 1816, when the Rev. John George Butler, the second pastor, "was buried in the Church graveyard." Rules, dealing with such matters as, the depth of the graves, the price of lots, those eligible to bury and the amount of money the sexton was to receive for digging graves, were adopted by the Vestry in 1829.

In 1833 an attempt was made to secure sufficient funds "to enclose the graveyard with a good fence." The attempt failed. One year later the Vestry adopted the following resolution: "Resolved that part of the graveyard belonging to the Lutheran Congregation in Cumberland, Maryland, be disposed of, provided that it meets with the approval of two-thirds of the members of the congregation; and that the money arising from the sale of the graveyard be applied to the purchase of a new burying ground and to the erection of a parsonage, after the debts of the congregation be discharged."\*

\* "Minutes," March 1834.

Evidently the congregation did not look with favor upon the proposition to sell the graveyard, for in February 1835, a committee of the Vestry consisting of Martin Rizer Jr., Jonathan Wilt, Jacob Rizer, Emanuel Easter and John Wolfe, was appointed and instructed "to lay off the graveyard into lots and to dispose of the lots as early as possible."\* In the years that followed two or three attempts were made to erect a fence around the graveyard. One project contemplated the building of a stone fence while in another instance the fence was to be made of plank. Adjoining property holders were notified of the intention of the Vestry and were requested to build their share of the fence. How successful the above mentioned undertakings were, cannot be determined.

Some of the vestrymen were of the opinion that the graveyard should be re-located. They declared that "the present burial ground was not suitable." Just what they meant is a matter of conjecture. They may have objected to the "present location" because the land was damp and the graves were partly filled with water or they may have objected to the location on the basis that it was in the very center of the town. Perhaps they felt that the land was too valuable and that a cheaper location could be obtained for a cemetery. In 1835, "John Wolfe and Emanuel Easter were named a committee, to wait on Burgess Magruder and ascertain if he would dispose of one-half acre of ground to be used as a place of interment and at what price the land could be obtained."\*\* The Minutes of the Vestry do not locate the contemplated purchase. Either Burgess Magruder refused to sell the land for a cemetery or the price was regarded as too high, for nothing more is recorded in the minutes on the subject.

For ten years, the matter of a graveyard was not discussed by the Vestry. In that period the attention of the Vestry and congregation was directed to the problem of erecting a new church. Aside from raising the price of the lots and refusing the privilege of interment to "non-members, non-contributing members and Europeans" except for the fee of Five Dollars per grave, no mention is made of the graveyard. In 1845, however, part of the graveyard was advertised for sale in the local papers and the proceeds were to be used "to aid in paying the debt on the church." No sale resulted from the advertisement. In the period that followed, parts of the graveyard were rented for farming purposes while other portions were rented for the storing of lumber. In 1853, the renting

\* "Minutes," February 1835. \*\* Ibid, August 1835.



of portions of the graveyard was regarded as a "nuisance" and all tenants were notified "to relinquish their leases and remove whatever possessions they might have on the property of the Lutheran Church." All complied readily with the exception of Mr. Kennedy H. Butler, who was threatened with "drastic action" by the Vestry unless he "removed his lumber within ten days." Whereupon Mr. Butler removed the lumber.

May 21, 1867, the Vestry of Christ's (St. Paul's) Lutheran Church met in special session "to consider the propriety and expediency of disposing of the old graveyard in the rear of the church."\* After a "full and free discussion and interchange of views on the subject" the following resolution was offered and unanimously adopted:

"Resolved that the Vestry of Christ's [St. Paul's] Lutheran Church of Cumberland, Maryland, deem it expedient to sell the old graveyard provided a suitable price can be obtained.

"Resolved that Mr. A. M. L. Bush and Mr. Gustavus Rizer be a committee to carry the foregoing resolution into effect."\*\*

June 7, 1867, the Vestry again met in special session and the following minute was recorded:

"The Undersigned, the Vestry of Christ's [St. Paul's] Lutheran Church of Cumberland, Maryland, under their former action in the premises, do hereby authorize and empower the Committee, Messrs. A. M. L. Bush and Gustavus Rizer, to contract with the Board of School Commissioners, or their President, for the sale of the old graveyard in the rear of the church, for the sum of Twenty Five Hundred Dollars (\$2500), the Vestry to be at the expense of removing the remains of those interred therein."

W. R. Beall

Henry Flury

Gustavus Rizer

A. M. L. Bush

James W. Donnelly

W. R. McCulley"

The Vestry

July 9, 1867 the committee, consisting of Messrs. A. M. L. Bush and Gustavus Rizer reported that they had sold the graveyard to the Board of School Commissioners of Allegany County and asked the Vestry to ratify the following agreement:

\* "Minutes," May 1867. \*\* Ibid. June 1867.

"This Agreement, made this 7th day of June, 1867, between Board of School Commissioners of Allegany County and State of Maryland and the Vestry of the English [Christ's] Lutheran Church, of the City of Cumberland, of the same County and State, witnesseth:

"That for and in consideration of the sum of Two Thousand and Five Hundred Dollars (\$2500) the said Vestry agrees to sell and convey to said School Commissioners the piece or parcel of ground lying in the rear of the Lecture Room of the Church, known as the Graveyard of the said Church, commencing on a line with the rear of the building known as the Furniture Ware-room of K. H. Butler, the said Vestry agrees to have the remains of the bodies interred therein removed by the 1st of October, 1867.

In payment the said School Commissioners agree to give two orders on the County Collector for the sum of Five Hundred Dollars (\$500) each, on or before the 1st day of October, 1867, or on receiving a Bond of Conveyance from said Vestry, one order payable then, the other payable 1st of April 1868 with interest from the 1st of October, 1867, and the remainder of the purchase price, viz: Fifteen Hundred Dollars (\$1500) to be paid in two equal payments, with interest from the 1st of October 1867, i. e. Seven Hundred and Fifty Dollars (\$750) to be paid April 1, 1869 and a like amount (\$750) April 1, 1870. On the payment of which last amount, a good and sufficient Deed is to be executed by the Vestry to the School Board.

"The sum of Five Hundred Dollars (\$500) to be paid by either party as a forfeit, failing to comply with the above agreement.

"Witness our hands and seals, the day and year first named

A. M. L. Bush  
Gustavus Rizer  
James M. Shober

Committee for the Vestry  
E. L. Zevely, President of School Board  
D. P. Whelfley, Secretary and Treasurer  
of School Board."\*

A committee, consisting of A. M. L. Bush, James W. Donnelly and James M. Shober, was appointed "to make arrangements for the removal of the remains from the graveyard." That was a tremendous undertaking. For nearly three quarters of a century

\* "Minutes," July 1867.

the members of the congregation had buried their loved ones in the Church Cemetery. To determine accurately the number of interments over that period would be impossible. In the first thirty years, 132 deaths are recorded in the Church Book. From 1831 to 1841, 196 deaths are recorded. From 1841 onward the pastors failed to record the deaths. If we assume that the majority of those who died in that period were interred in the old graveyard and likewise assume that a similar number were interred in the remaining thirty years, the task consisted of removing approximately four or five hundred bodies. Honesty compels the admission that some were not removed.

To make matters more complicated the survivors of some who had relatives buried in the cemetery granted the privilege of disinterring the bodies to certain individuals, as is indicated by the following letter:

"The Vestry of Christ's Lutheran Church  
Cumberland, Maryland.

Gentlemen:

We the undersigned lot holders in the burying ground adjoining the church, and having relatives buried therein, do hereby grant unto Kennedy H. Butler the privilege of removing said remains to Rose Hill Cemetery, said Kennedy H. Butler to pay all expenses of removing said remains, in consideration of which, we do grant unto said Kennedy H. Butler all our right and title in said lots of ground, said ground to be used by him for the extension of his factory building.

Very Respectfully Yours,

H. Clay Shipley,  
Thomas F. White,

Executor of Ann Scott, deceased."

Accompanying the above letter was a plat showing the location of the Scott and Shipley lots in the graveyard.

At the regular meeting of the Vestry, October 30, 1867, the committee which had been appointed to arrange for the removal of the remains from the old graveyard reported that "the work had been completed". The Committee felt that Mr. Rizer was exorbitant in his charges for making the cases used in re-interring the remains taken from the graveyard, as is indicated by the following resolution:

“Resolved that the Vestry concur in the view taken by the Committee, in regard to the bill of Brother Rizer, for making the cases used in re-interring the remains taken up in the old graveyard; but, under all circumstances, recommend that the same be paid, that is, the sum of Two Dollars per case and that the Secretary draw a check on the Treasurer for the amount.”\*

There ends the story of the graveyard. After seventy-three years the congregation turned its attention from the business of providing a burial place for the dead to the more important task of preparing its members to live.

\* “Minutes,” October 1867.



## ODDS AND ENDS

### THE VESTRY INSTEAD OF THE CHURCH COUNCIL

The administrative body of St. Paul's Lutheran Church of Cumberland is "The Vestry." That title is foreign to the Lutheran Church, within which the administrative body is designated as "The Church Council," and is composed of the pastor and a specified number of elders and deacons, elected by the congregation. With one or two exceptions St. Paul's is the only Lutheran congregation known to the author where the title "Vestry" is used instead of "Church Council." Even in St. Paul's the two titles are used interchangeably. When the pastors speak, they use the title "Church Council," when the Vestry or the Congregation speaks, the body is referred to as "The Vestry." To prevent confusion the title "Vestry" has been used in this volume.

The substitution of the word "Vestry" for "Church Council" in St. Paul's was due to the influence of the Protestant Episcopal Church in the State of Maryland. As early as June 2, 1692, the General Assembly of the Colony of Maryland passed an Act giving the Churches the right to elect "six of the most able men of the respective parishes to be a Vestry for each respective parish."\* The reasons for the election of these Vestries were: First, that "in a well-governed Commonwealth, Matters of Religion and the Honour of God ought to be taken into serious consideration and that true and sincere Worship and Service of Him according to His Word shall be held."\* Second: "For as much as the Sanctifying and keeping holy of the Lord's Day, commonly called Sunday, is and hath been esteemed by the present and all primitive Churches and People, a chief part of the said Worship, and forasmuch as this day [Sunday] in most places in this Province hath been and still is profaned and neglected by many wicked, lewd and disorderly persons, by working, drunkenness, swearing, gaming and other unlawful pastimes and debaucheries, for the remedy thereof now and for the future; Be it enacted by the King and Queen, Most Excellent Majestys, by and with the consent of this present General Assembly and authority of the same, that the Church of England

\* "Archives of Maryland," Vol. XIII.

within this Province shall have and enjoy all her rights, liberties and franchises . . . . and that six of the most able men of the respective Parishes [are] to be a Vestry for each respective Parish." The act also provided that a "Tax or Assessment of forty pounds of Tobacco was to be levied upon every taxable person within the parish" that the tax "was to be gathered by the Sheriff of the County" and paid to "the Vestrymen of each parish" presumably for the upkeep of the Church of England in that parish.

A strict interpretation of the above Act gave the right to elect Vestries to the Church of England only. In 1802, the right to incorporate and elect administrative bodies was granted to all denominations. That act did not require the incorporating churches to use the title "Vestry" as the name of its administrative body. It suggested the title, "Trustees." However when the Lutheran Church in Cumberland, Maryland, in 1837, decided to avail itself of the privilege of incorporation, it deliberately chose the title, "Vestry" and was incorporated under the style and title, "The Vestry of the Lutheran Church of Cumberland, Maryland" and from that day to this the title of the administrative body of the Church has been, "The Vestry."

In the century and one-half of the Vestry's existence the number of elders and deacons has been changed from time to time. In the beginning it was composed of two elders and four deacons. Later the number was increased to eight and at one time to twelve. In 1892, the number was reduced to eight. Today it is composed of four elders: George W. Martin, Charles L. Kopp, Russell E. Saum, J. H. G. Miller, and six deacons: H. Bruce Scharf, Raymond Hewitt, M. Monroe MacKenzie, H. C. Elder, Merwin R. Hast, Duke W. Burger.

### AN OUTSTANDING RECORD OF SERVICE

St. Paul's has many instances of devoted service on the part of its members. Vestrymen have served the congregation for terms approaching fifty years; superintendents have served in the Sunday School for two-score years; teachers in the Sunday School have rendered regular and excellent service for similar periods. Perhaps the outstanding example of continuous and devoted service to the "church on the corner" is that of the Flury family, which has, for more than One Hundred Years, taken care of the Altar at the celebration of the Lord's Supper. That record of service began

with Mrs. Henry Flury in the old log church, and at her death, was accepted by her daughter Miss Myrtie Flury (Mrs. C. V. Derr), who, at her death was succeeded by her daughter, Miss Helen Derr (Mrs. A. N. Golladay). For more than a century the elements of the sacrament have been arranged on St. Paul's Altar by the hands of these devoted ladies. They have also cared for the linens used at the communion services. How well that has been done can be seen in the fact that the Communion Veil presented by Mrs. Mary Bridenhart June 26, 1831, (see cut—present chancel) is still in a usable condition.

### BURIAL PLACES OF FORMER PASTORS

The first three pastors of St. Paul's are buried within easy driving distance of Cumberland, Maryland. Rev. Friedrich W. Lange, the founder and first pastor is buried at Somerset, Pennsylvania; Rev. John George Butler is buried in the Butler Family Lot in Rose Hill Cemetery; Rev. John Frederick Christian ("Father") Heyer, the third pastor, is buried at Friedens, near Somerset, Pennsylvania. In this connection must be added, that Rev. Jesse Winecoff, who built the second church is buried at Berlin, Pennsylvania.

### THE LUTHER UNION

One of the societies that has become extinct in the passing years was known as "The Luther Union." It is described as a society "organized in the interest of Christ's Lutheran Church of Cumberland, Maryland." It flourished during the pastorate of Rev. H. C. Holloway. Later it languished and died.

Its membership was drawn from the various organizations of the congregation and the Union seems to have been organized for the purpose of correlating the work of the various societies. From the list of committees one arrives at the conclusion that it was an organization that performed duties which should have been attended to by the Vestry. To its meetings the various committees brought reports from every organization of the congregation and regular attendance at the meetings provided a bird's eye view of the condition of the congregation.

The Luther Union also provided the congregation with its social activities. From the size of the Entertainment Committee, one is led to conclude that that was its chief function. It held



"entertainments" in the Academy of Music for the benefit of the society. Whether the talent for the entertainment was provided by the members of the Luther Union or was simply sponsored by it, is not stated. The entertainment was described as "excellent" and "well patronized."

### PEN AND SCISSORS

"Pen and Scissors" was the name given to the first parish paper published in the history of Christ's (St. Paul's) Congregation. It was established March 1875 and was published monthly. The editor, Mr. M. F. Troxell, set forth the policy of the paper as follows:

"This Journal will contain each month original matter of an instructive and spicy nature; letters from and answers to correspondents, and general religious intelligence. We shall exclude all writings that are not up to the high moral temperature to which our columns will be kept." The terms upon which the paper could be had (the subscription rate) were described as, "As Conscience and Pocket-Book May Dictate."

The paper itself was a four page publication. The first page contained the Official Register of all the Societies of the Congregation and a Schedule of Services. Two columns were devoted to an Editorial and Items of Religious interest. All except two columns on pages two and three was used for advertisements. Those two columns contained "letters to the editor" and essays on religious subjects. The fourth page contained the "Register of Committees of the Lutheran Union"; a column devoted to "Local Happenings in the Church" and a column in which were published deaths, marriages, etc.

### THE SUNDAY SCHOOL PICNIC

Picnics were held in those days. From "Pen and Scissors" of August 1876 comes the following announcement:

"Our Sunday School pic-nic is booked for Thursday, August 17th. It is to be held at Long's Grove, about five miles below Cumberland. This place is said to be an excellent one for a pic-nic. The steam canal boat Alpha will take us there and back. The scholars and teachers will go and return free, whilst others will be charged twenty cents, round trip. Two trips will be made—one at 7 A. M., another at 1 P. M. The ride will be good, healthful, invigorating. On the ground all reserve will be thrown aside, and everyone is expected to enjoy and make the most part of a day in



the woods enjoyable. We want it the best pic-nic of the season, with the rain left out. Old probs can be agreeable when he wants to, and we hope the notion of smiling will occur to him on that day. The school will start from the lecture-room at quarter to seven sharp. Return in the evening, will leave the ground at six o'clock. Will have singing, swinging, time-honored crock-breaking, and other things good to digest.

A special arrangement has been made with the Baltimore and Ohio railroad to the effect that the morning and evening mail trains will stop at the pic-nic grounds for convenience of those who prefer going by rail. Those wishing to go by rail must buy two tickets, to and return, at twenty-five cents each."

In the September issue the report of the picnic is given:

"We congratulate the Sunday School in having the largest pic-nic of the season, and so far as heard from the best. The school was taken down to the grove about six miles from the city, by canal steamer; arrived there at about ten a. m., put up swings and broke crocks till dinner; then more crocks, with swinging, croquet, singing, much talking, and, as a matter of course, a little rain. Another trip was made by the boat and it arrived the second time at three o'clock. At that time there were on the ground over two hundred and fifty people. Had supper at five and a grand ride back from six till eight o'clock. All enjoyed themselves, except an individual who lost his brown silk umbrella, and he did too. May we see many returns of the day, (except the said umbrella incident)."

### IN A LIGHTER VEIN

The minutes of the Vestry contain many amusing incidents. Perhaps the most humorous was the attempt to remove "the spittoons" from the church. It would seem that many of the members of the congregation were addicted to the habit of chewing tobacco. For the convenience of those who had formed the habit, spittoons were placed in the church. As time passed criticism of such provision was heard. At last the Vestry was requested to have them removed. After "careful deliberation" as was its habit, the Vestry ruled that the spittoons should go and directed the pastor "to make an announcement to that effect at the next regular appointment." A notice carrying the action of the Vestry was posted in the Vestibule of the church. The protest against the action of the Vestry must have been very convincing. At the next

regular meeting of the Vestry, the action was reconsidered and rescinded, and the spittoons were returned to their former places in the church.

### MUCH THE SAME

Human nature is much the same in all ages. Problems with which the church must contend do not change with the passing of years. The following items taken from "Pen and Scissors" might find a place in any parish paper today.

"Times are entirely too hard for people to give to missions or other church purposes. Its surprising how they shell out for a circus or a menagerie."

"Several classes have been discontinued in the Sunday School for want of teachers. But all of us think we do our duty."

"Again are the thanks of the people due to Mrs. Flury, who has done so much for our church in times past. It was she, who, more than anyone else, superintended and aided in the cleaning and fixing up of the church, and at no little sacrifice."

"Sunday School scholars can be had in large numbers. But the teachers; ah, they are scarce."

Though the above items were written in 1876, they are applicable in 1944. St. Paul's still has those who can find excuse for not supporting the church. St. Paul's needs consecrated men and women who will teach in the Sunday School. St. Paul's still has its "Mrs. Flurys" who do much and sacrifice more for the church they love.

## THE STORY BEHIND THE HISTORY

The task of writing the History of St. Paul's Lutheran Church of Cumberland, Maryland has been most fascinating. It has not been easy. For nearly three years I have been gathering and sifting the material from which the narrative has been compiled. In the search for facts, I have tried to exhaust every available source. That procedure has made the task very tedious. The Church Books of contemporary congregations have been carefully examined, in the hope that the background of the families who were instrumental in organizing the congregation, might be obtained. Interviews and conversations with the older residents yielded little information of any value. Usually their witness bore the imprint of tradition rather than authenticated fact.

The documentary evidence of the history, aside from the records and minutes of the congregation, was obtained from the following libraries: The Historical Library of the Lutheran Theological Seminary at Gettysburg, Pennsylvania; The Krauth Memorial Library of Mt. Airy Lutheran Theological Seminary at Philadelphia, Pennsylvania and the Pratt Library in Baltimore, Maryland. In each of these libraries, the curators were very courteous and helpful, and I acknowledge their help and interest with gratitude.

Most of the primary sources of the first thirty-five years have been lost. The sources that remain are meager and fragmentary. The third pastor, "Father" Heyer wrote his "Autobiography" in 1866 or thereabouts. That manuscript is in the Krauth Memorial Library and it yielded about twenty pages of most valuable information concerning the congregation during "Father" Heyer's pastorate, 1818-1824. The Historical Library of the Lutheran Theological Seminary at Gettysburg provided material that dealt with the relationship of the congregation to the Synod of Maryland from 1821 onward. It likewise furnished the information, from which the lives of the pastors, have been sketched. The Pratt Library in Baltimore, Maryland yielded much interesting information concerning the historical development of Allegany County, Maryland.

Beginning with 1829 and continuing until the present day, I have had the benefit of the Minutes of the Vestry and the Congregation as a guide. While these minutes omit much that I would like to know and record many items that are trivial and commonplace, without them this volume could not have been written. My gratitude is herewith expressed for the vast amount of information which the faithful secretaries have preserved for the present generation.

In the hope that some nuggets of interest might be obtained the following volumes have been read carefully:

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There were times when I became discouraged. So much of the information was hidden away among a mass of other facts. Days of reading and searching often resulted in "exactly nothing." I was inspired to continue by the belief that I was ploughing in virgin soil and by the realization that whatever was discovered would throw new light upon the life of the "mother of Lutheranism" in the Cumberland area.



I have been greatly encouraged by the willingness of the membership to assist in every possible way. Many brought clippings, pictures, programmes and much valuable information. I desire to express my gratitude to all who have contributed in any way to make this volume a reality.

I am particularly indebted to the following who have aided me beyond my ability to express:

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Above all, I am deeply grateful to God for the privilege of making this small contribution to His Kingdom. To Him be all the glory both now and evermore.















